THE UNIVERSITY OF ALBERTA

MYTHOLOGY:
ITS POTENTIAL IN THE MORAL DEVELOPMENT OF CHILDREN

by

© Louella Marguerite Cronkhite

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE

OF MASTER OF EDUCATION

DEPARTMENT OF ELEMENTARY EDUCATION

EDMONTON, ALBERTA

FALL, 1977

THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled "Mythology: Its Potential in the Moral Development of Children", submitted by Louella Marguerite Cronkhite in partial fulfilment of the requirements for the degree of Master of Education.

Edna G. Press

Supervisor

Daniel Sawada

D. L. Jeffery

Date June 9, 1977

ABSTRACT

Moral development is an integral part of values education in the social studies. Yet the religious, or spiritual, aspect of moral education is often avoided because of the difficulties inherent in choosing any one religion as a vehicle for teaching about the spiritual nature of man. Since mythology is a basic form of religious expression which typifies, yet transcends all cultures, it was hypothesized that by developing the mythopoeic thought forms which characterize all young children, and by encouraging children to learn to view the world mythically as well as empirically, children would have one more tool at their disposal in approaching a moral problem.

Mythology was then defined in order to clarify its religious nature. Studies in moral development, in the development of the child's view of the world, and in the effects of literature on the affective domain followed, in order to demonstrate the proximity of the child to the myth-believing way of thought, and the subsequent usefulness of myth as religious literature in further developing this proximity.

Several conclusions were drawn as to the usefulness of myth as a tool of moral development. It was argued that myth is as valid a form of thought as is logical empiricism. Furthermore, myth as a way of looking at the world could help children to become more tolerant of other cultures and more aware of themselves.

A teaching unit incorporating some of these ideas was then developed and field-tested with a grade six class. Students responded favourable to the unit and indicated an increasing awareness of the

religious nature of myth and of the way in which myth-believing man thinks and views the world.

It was concluded that myth does have potential for use as a tool of moral development, and that further work in developing a sequential series of units for use in grades one to six would be a necessary outcome. Further in-depth studies of the relationship of mythology to moral development in myth-believing cultures are warranted, as is the designing of a tool to measure moral development in children who learn to think mythically.

ACKNOWLEDGEMENTS

I extend my gratitude to Dr. E. Catherine Press, who has been a friend as well as my supervisor, for her untiring support, encouragement, and unfailing good humour; to Dr. P. Joseph Cahill, who first inspired me to pursue an interest in religious studies and who has been a primary catalyst in my intellectual growth; to Dr. Daiyo Sawada and Dr. Don Sawatzky for their participation on my committee; and to Greenfield Elementary School, whose staff supported the testing of the unit.

Thanks also go to my parents, Dr. Frederick and Mrs. Nettie Enns, who have always provided encouragement and incentive to continue.

And last, but not least, I thank my husband, David, for his caring and open-minded attitude, and for the encouragement he has always afforded me to continue with my studies.

TABLE OF CONTENTS

CHAPTER		PAGE
I.	THE PROBLEM AND ITS SIGNIFICANCE	1
	Statement of the Problem	1
	Purpose of the Research	3
	Significance of the Study	4
	Procedure	5
	Definition of Terms	8
II.	TOWARD A DEFINITION OF MYTH	10
	Mythology: A Summary	18
	Myth, Legend, and Fairytale	20
	Conclusion	22
III.	REVIEW OF THE LITERATURE	24
	Lawrence Kohlberg	24
	Jean Piaget	28
	Effects of Literature on the Affective Domain	33
	The Affective Domain	35
	Conclusion	37
IV.	A RATIONALE FOR THE USE OF MYTHOLOGY AS A TOOL FOR MORAL DEVELOPMENT	38
	Logical Empiricism and Myth	38
	Canada and Multi-Culturalism: The Problem of Insight.	41
	Myth and Self-Discovery	45
	The Mythopoeic Mind and the Child	46
	Conclusion	47

CHAPTER PAGE

V. GODS, HEROES, AND MORTALS. A TEACHING UNIT FOR GRADE SIX 48

Overview and Rationale 48

Long-Range Goals 49

Key Concepts 50

Generalizations 51

Objectives 52

Knowledge Objectives 52

Values Objectives 54

Skill Objectives 55

Gods, Heroes, and Mortals 56

Gods, Heroes, and Mortals: Bibliography 81

North American Indian 81

Greek 82

Japanese 82

Norse 83

Hero Mythology of Today 83

For Teacher Reference 83

VI. EVALUATING THE UNIT AND SUGGESTIONS FOR FURTHER RESEARCH 84

Linking Theory with Practise 84

A Description of the Field Test 85

Knowledge Objectives 87

Values Objectives 92

Skill Objectives 92

Suggestions for Further Research 95

BIBLIOGRAPHY 96

Chapter One: The Problem and its Significance

A. Statement of the Problem

Developing moral decision-making skills in children is a basic goal of the Alberta Social Studies, as outlined in Experiences in Decision Making and Responding to Change (Alberta. Department of Education, 1971). Morality is traditionally defined as knowing the difference between right and wrong. This definition is a necessary but not sufficient condition for acting morally in day to day activities. Children must not know only intellectually the difference between right and wrong; they must also have internalized these values to such an extent that they will act on them.

The preface to Experiences in Decision Making (p. 5) gives voice to this fact thus:

> The new social studies offers many challenges to teachers. Chief among these challenges is the invitation to help children discover (or rediscover) their feelings. Schooling can no longer be viewed as purely an intellectual experience. Social studies classes must become a forum in which students merge reason with feelings.

The problem is: how can the school assist children in this development of moral reasoning and action? Wright (1975, p. 7) states that moral development is facilitated by:

1. Provision of enhanced opportunities for role taking,
2. Exposure to cognitive conflict and to contradictions in one's own moral views, and
3. Exposure to moral reasoning one stage above one's own.

There are many vehicles which can be used to "teach" moral decision-making skills. Some focus on the intellectual domain, some on the affective domain, and some on the religious domain. All are

important, yet the religious domain is often neglected because of the difficulties inherent in teaching religion in the public schools.

And yet, to religious man the supernatural, in whatever form he believes it to exist, is the ultimate authority to be consulted in moral issues. In fact, early religious man verifies the moral system of the community through the narrations of the spiritual aspects of life which we call mythology. These myths were believed to be true and they were concerned with events which occurred at some primordial time. That time is sacred, since it still has an influence on today. That is to say, the events of that time are not past history; they are alive in the norms and values of the community. Myth believing man is not free, therefore, to establish for himself the social aims of his life because the moral and social order are fixed by primordial events for all time. As in the more developed religions, there is a fixed moral law of the universe, and it is fixed for all time by an ultimate being (God).

Any program which has the valuing process at its core should not ignore the spiritual or religious element of that process. To do so would be to deny the fact that religion has been one of the most powerful influences in the history of man. Every known society in history has had some form of religious worship (Malinowski, 1954, p. 18), and world history would be very different today were it not for religion.

The problem is, which religion do we use in the classroom? Although the predominant religion of Canada is Christianity, the recent influx of peoples from widely differing backgrounds has meant that in any one classroom there may be children of Hindu, Jewish, Islamic, Buddhist, agnostic, or atheistic background. To attempt to use as a base for moral

discussion any one religion would result in a good deal of conflict. But there is an answer. The mythology of early man expresses the essence of religious experience in its tremendous variety of expression, and it does so in a form which is acceptable to most people, that of a story of the primordial beginnings.

B. Purpose of the Research

The purpose of this research, therefore, is to demonstrate:

1. the value of mythology as a tool for developing insight into and appreciation of the spiritual aspect of moral value systems and moral decision-making,
2. the value of mythology as a tool for developing insight into and appreciation of cultures other than one's own,
3. the value of mythology as a tool for providing enhanced opportunities for role-taking and exposure to cognitive conflict and to contradictions in one's own moral views,
4. the value of mythology as a tool for increased self-examination and self-knowledge, and
5. the validity of mythic forms of thought for today.

Particular effort will be made to demonstrate the importance of understanding mythology not only intellectually but affectively as well.

> The mythic mind is not the abstract analytical mind of discursive thought. Myth is an intuition, not an abstraction or a discourse, and the peculiar quality of mythical intuition is that its object, which is the momentary experience, becomes substantial and permanent...it is an act of belief. (McKenzie, 1963, p. 183)

Therefore, if children are to understand mythology, they must learn to think as myth-making man thinks. This does not mean children will have to believe in the literal truth of myth. Myth presents important

spiritual, moral, and psychological truths. The objective is to bring children to an understanding of a way of establishing rules of conduct so that they may have one more tool at their disposal in making moral decisions.

In order to show in part how this might be achieved, a unit on mythology will be developed which will integrate the artistic, dramatic, and social aspects of myth. The unit will fit into the scope and sequence defined by the Alberta Social Studies program at the grade six level (ie., Historical Roots of Man).

C. Significance of the Study

Mythology embodies the depth and richness of the human experience in stories which people of all ages can read and enjoy. As such, it provides an invaluable tool to self-awareness, and insight into the human spirit.

In the past, mythology has been used in the literature program of many school systems because of its pure delightfulness as story form. And yet, this very story form is a degenerated form. To the primitive man who believes these stories, they are life in its very essence. They are truth in a way that science cannot be truth; they are the human expression of man's insight into the mysteries of the universe. This is why they are so easily translated into all languages: their themes are universal and compelling; they can speak to us still. Most important, in their original form and intention they are religious narratives, and they deserve to be treated as such.

Herein lies the significance of this study: the teacher who is concerned with the total moral development of her students and who feels

that the spiritual aspect is part of this development needs to have at her disposal the means to develop this spiritual awareness without impinging on the rights of any one religious group. Mythology can provide one of the means she needs.

The significance of this study lies in its purpose: to reintroduce a mode of thinking which has long been relegated to the subconscious, and to provide a theoretical and practical base from which interested teachers can bring mythology into the values-oriented classroom.

This is not an empirical study, but a philosophical statement and development of a hypothesis concerning a possible use of mythology in the classroom. Such an approach coincides with the nature of mythology itself; though we can and must approach it with our modern western mind set, the desired insight into the nature of mythology must just as necessarily be subjective and affective, and as yet we have no adequate empirical measure of such insight.

D. Procedure

The term "mythology" is subject to a wide variety of connotations; generally, the term is used today as synonymous with "falsehood". Therefore, because the concept of mythology is basic to this thesis, Chapter Two will be devoted toward arriving at a definition of myth. It must be made clear at the start that it is not desirable, if even possible, to give an adequate definition of myth in a few sentences. We who have lost the mode of thought known as "mythopoeic" are required to search deeply into the characteristics of that form of thought and to attempt to develop insight into the religious reality of myth.

Chapter Two will be devoted to that task.

Two names stand out in current work in the field of moral development: Lawrence Kohlberg and Jean Piaget. Both view moral development as a cognitive process which can be facilitated by providing appropriate learning experiences. These must force the individual to reason through moral problems at his or her stage and level of moral development. Kohlberg's work is very popular today, particularly since it promises to give us a logical, cognitive, and intellectual means of becoming highly moral individuals. Any teacher who is concerned with moral development should be aware of Kohlberg's theory.

Earlier it was stated that moral development involves the cognitive, affective, and spiritual domains. Because all of these should be a part of any program in moral development, Kohlberg's theory will be discussed in Chapter Three.

Piaget's work on the child's concept of the world and the child's concept of causality is particularly interesting for this study because it indicates how close children are to the forms of thought used by myth-making man -- how, in fact, children at certain ages create their own myths. The stages of child artificialism are closely reflected in the reading interests of children in those stages. These interests indicate a great potential for the use of mythology in the elementary school. Therefore, Chapter Three will also look at Piaget and at the reading interests of elementary school children as cited by such authorities as Purves and Beach, and Charlotte Huck.

Following these reviews, a rationale will be developed to support the statements made above as to the purposes of this study. This rationale will comprise the content of Chapter Four.

Such will be the extent of this portion of the study. However, theory is most valuable when put into practise, and nowhere is this more true than in education. Thus, Chapter Five will consist of a teaching unit, which will be developed for a grade six class. This unit will be piloted in the field by the author. In Chapter Six, conclusions regarding the success of the unit and suggestions for improvement will be made, as well as some overall conclusions on the success of the project. The final section of the thesis will be devoted to suggestions for further research.

E. Definition of Terms

1. Mythology: "An imaginative, secondary, bi-polar (realistic and romantic) symbolic verbal attempt to evoke the transcendent or unknown reality by a dramatic presentation of human origins, destiny, desires, and meaning." (Cahill, 1975, p. 287)

   Mythology: the "study of myth and also the body of myths given in a particular religious tradition." (Encyclopaedia Brittanica, 1974, p. 793)

2. Transcendent: that which lies beyond the realm of normal human experience and has to do with the ultimate reality or spiritual truth.

3. Ultimate: that divine being or state of being which is above all other beings or states of being; usually in the sense of ultimate truth or meaning.

4. Primordial: that which existed at the beginning of time before the world as we know it.

5. Cosmology: the philosophy of the universe, or world view. The cosmologist views the world and its creation as events of great significance and meaning for him today. Cosmological events are events which affect man at every level of his being.

6. Insight: the ability to perceive the inner nature of a thing.

7. Primitive (or Archaic, Traditional): that which is characterized by subjective, dynamic thought and which does not rely on modern scientific ways; beginning or early in time or culture.

8. Religion: the beliefs, attitudes, emotions, behavior, etc., constituting man's relationship with the powers and principles of the universe, especially with a deity or deities.

"The essence of religion (is) the effort to discover what makes life worthwhile and to bring life into conformity with those laws on which the achievement of a worthwhile life depends... A religion is man's quest for self-fulfillment or salvation, and the need of self-fulfillment presupposes that Reality is so patterned as to contain the means of satisfying it." (Rabbi Mordecai M. Kaplan)

9. Curriculum: an abstraction, a conception of an organized sequence of learning activities or opportunities for learning designed to effect certain changes in behavior or potential for behavior. (Stewart, 1976)

10. Morals: that which a person considers to be right or wrong and that which he considers he ought or ought not to do. (Wright, 1975, p. 13)

11. Values: our standards and principles for judging worth. They are the criteria by which we judge "things" (people, objects, ideas, actions and situations) to be good and worthwhile, or bad and despicable; or somewhere in between. (Shaver and Strong, 1976, p. 15)

12. Moral reasoning: this involves a consideration of alternatives between principles, policies, or courses of action based on a criterion or criteria for right action. (Wright, 1975, p. 13)

Chapter Two: Toward a Definition of Myth

In order to develop a theory for the use of mythology in the classroom it is necessary to arrive at some sort of understanding of the religious nature of myth. It is important to keep in mind that "myth is to be understood as a religious phenomenon and cannot be fully or cannot at all be explained in terms of non-religious (eg., literary, psychological, sociological, or economic) categories." (Encyclopaedia Brittanica, 1974, p. 794)

Myth occurs in the history of all human traditions and communities and is a basic constituent of human culture (Ibid.). It is a basic form of religious symbolism which arises out of a need to express a personal relationship with the surrounding forces. This form of thinking is different from that which we in modern societies use most commonly:

> The mythic mind is not the abstract, analytical mind of discursive thought. Myth is an intuition, not an abstraction or a discourse...it does not distinguish the subjective and objective, reality and appearance, life and death, symbol and reality, part and whole, impersonal and personal causality. (McKenzie, 1963, p. 183)

Because the "mythopoeic" way of thinking is so different from our way of thinking, it is essential for us to come to an understanding of the primitive mind which constructs the myth. The first basic question is this: is myth the primitive man's science, and is it therefore an immature and passing stage in the development of the human intellect?

Frankfort (1963, p. 7) holds that it is incorrect to assume that primitive man has problems like ours and that they create myths as an immature intellectual way of solving them. Myth is not primitive

man's science; it exists alongside of and in conjunction with systems of methodical though rudimentary scientific knowledge; for example, man needs some understanding of the regularities of science in order to organize hunting, fishing, planting time, and so on.

However, primitive man is a part of a society which is embedded in nature and therefore dependent on the surrounding cosmic forces, and because he cannot explain nature by scientific laws outside of himself, he does not distinguish between the realm of nature and the realm of man. Science has allowed modern man to formulate natural laws that define that world around him and which allow him to determine how nature will act in a given circumstance. Nature thus becomes an 'it', governed by observable laws and able to be controlled according to rules. For primitive man, with no knowledge of these laws, "natural phenomena were regularly conceived in terms of human experience, and that human experience was conceived in terms of cosmic events." (Frankfort, 1963, p. 12) For example, if less rain falls this year, it is not just because of changing weather patterns or the drying up of a nearby lake; it is because a cosmic personality has acted to cause the change.

Thus, nature becomes a 'thou', and man's relationship with it becomes an 'I-Thou' relationship, as opposed to the passive 'I understand' relationship in which man can objectively view the world. 'Thou' is a presence, a personality which can be articulated in the form of myth, not because one searches for it but because it reveals itself to man in confrontations involving 'I' and 'thou' -- in other words, the daily confrontations of man with nature.

Because of the dynamic action of these confrontations, the primitive mind does not present analyses or conclusions such as would

characterize the detached and speculative mind of modern man. The depth of the confrontation forces man to a total emotional and personal response; thought does not operate autonomously. Rather, it creates active stories in which the very existence of mankind is the prime concern. These stories are full of imagination, but they are not fantasy; they are the revelation of a 'thou' which can only be expressed in the "form in which the experience has become conscious." (Ibid.)

The imagery of the myth is thus inseparable from reality; these images are meant to express a metaphysical truth in a concrete mode of thought.

Since symbols are not separate from reality, a part can represent a whole. Thus, in the concept of space it is thought that by reproducing the original space, events which had occurred in primordial time can occur again in several places. For example, in Egyptian mythology, the creator god was said to have emerged from the primordial waters and set himself on a hill, from which he created the rest of the world. The Egyptians, by building tombs which recreated this primordial hill (the pyramids) could provide easy passage for the dead to the land of the gods. These archetypal localities could exist anywhere (Frankfort, 1963, p. 30).

Like space, time is qualitative and concrete, not quantitative and abstract as it is to the scientific mind. Time is not of uniform duration, but is a cycle of phases, those in man's life associated somehow with those of the universe. Thus, the crises of man's life -- birth, puberty, marriage, and death -- must be assisted by the rituals of the community which relate the transition from one phase of life to another with the life processes of nature: the changing of the seasons,

the movement of the heavenly bodies. But change also means cause, and cause implies a will; thus, the change in phases shows a conflict which has a basis in primordial time.

Much as the contrary may seem true, Susanne Langer claims that myths are not a distortion of the world, but an attempt at articulating its truths as they are felt to affect man in his life as a community (Langer, 1942). The actors are either the gods or the hero who, because he is considered to represent an all-encompassing subject, is felt to be superhuman, somehow descended from the gods, and still an active intermediary between the world of the gods and the world of man. Langer says that because the hero represents some reality greater than the personal, figures occurring in various myths become blended and take on definite relations, ie., they become systematized. Thus, the hero may do contradictory things in different myths; this may be because they were originally different heroes.

E.O. James (McKenzie, 1963, p. 184) comments that "myth gave expression to the fundamental experiences of a divinely ordered world" of conflict, a world where powers and forces harmful and helpful struggled. However, as Millar Burrows adds, the language of myth is felt to be inadequate, only a symbolic approximation of the truth which man is trying to express (Ibid.). Edward Buess adds to this that myth expresses belief, with no judgment as to truth. Myth "claims recognition by the faithful; it does not pretend to justification before the critical" (Frankfort, 1963, p. 15).

For Eliade and Cassirer, myth is as valid a form of expression as the other symbolic forms found in language, art, and science. The difference is that mythopoeic thought is non-discursive; it does not

abstract but expresses a concrete and permanent reality. It is an act of belief which reflects a world of actions, forces, and conflicting powers (McKenzie, 1963, p. 183). To Priest, the function and purpose of myth is to sustain and control man's life and institutions in a world which he does not control or even largely understand. Myth to the archaic man is very pragmatic, a practical part of his culture which, along with ritual, helps him to meet his recurrent needs. This is not just literature to entertain; it is not just an explanation of natural phenomena. Myth is a vehicle for "recounting events in which men were involved to the extent of their very existence." (Priest, 1970, p. 51) The function of myth, then, is to bring the human order into accord with the celestial, to secure man's place in the total order. "Its goal is a totality of what is significant to man's needs, material, intellectual, and religious. It has then its aspects which correspond to science, to logic, and to faith, and it would be wrong to see myth as a distorted substitute for any of these." (Ibid.)

Myth is also history, since it purports to tell of events which are historical in time, but which happened before the world was created or during its early stages. Since it also expresses the present of man, it is both historical and anhistorical, a story of both the present and the past, told in juxtaposition.

Many of the symbols used in myths are drawn from the eternal regularities of nature: birth, life, degeneration, and death. The world becomes the stage for all human activity when thought moves from the stage of signs to the stage of symbols. Most important to the concept of these natural symbols is Langer's distinction between two ways of viewing them; if one understands the human element to be

symbolic of the natural element (eg., Hina, or woman, is a symbol of the moon), one arrives at a different picture than if one views the moon as a symbol of Hina, or woman (Langer, 1942, p. 152). This discovery of nature-symbolism, of life reflected in natural phenomena, produced the first universal insights. In this sense the origin of myth is dynamic with a philosophical purpose; it is a first statement of general ideas expressed at a stage when man does not use discursive thought (Langer, 1942, p. 172). When an inquiry is made into the literal truth of a myth, however, it changes from poetic to discursive thinking, and the symbols lose their once all-inclusive character to become "tertiary" symbols. This is where modern man is now in relation to mythology.

Rudolf Bultmann (Knox, 1964, p. 3) expresses the use of imagery in this way: imagery is used "to express the otherworldly in terms of this world and the divine in terms of human life, the other side in terms of this side." In other words, man catches brief but momentous views into the otherworldly but finds these views impossible to express except in terms of his own frame of reference: that which he has experienced in his own life, and in that language which is finite and limited to symbols. Thus, he chooses symbols which allow him to convey his revelation to others. According to McKenzie (1963, p. 198), the difference between Hebrew mythology and other forms lies in the use of these symbols. To the Hebrews, God is the unknown reality, the transcendent being who is recognized as unknown yet revealing Himself to man. Since man is incapable of total revelation due to the limitations of his mind, some media has to be used to express in human terms the revelation of God. Thus, although mythical forms are used, they are

only employed on the understanding that they are inadequate representations of reality, and nowhere close to the reality itself. However, for myth-making man, the symbol is the reality. The role of the symbol is to point to a reality which cannot be precisely described and which cannot be known except through the symbol (Dulles, 1968, p. 22). But the symbol is also evocative; it forces the thinking individual to relate the symbol to himself, to subjectify the message in accordance with what he understands the symbol to mean. It is precisely because the symbol cannot express the revelation of the infinite that it is valuable, since it "gives rise to thought" which will lead the individual to an insight similar to the original one which led to the creation of the myth. This is why myths can be translated into various languages without losing their ultimate meaning: they speak to the whole of the person in a way which brings about a total response not capable of being achieved through the mere story, nor through the process of intellectualizing on the definition of the symbol.

The realities of which the primitive man speaks through symbolism are also considered to be historical truths by them. Most important is that myths validate the way things are; they are sacred tales and as such are a "true" historical record of the past. Myths are stories, but they are more than stories; they are a reality lived, a narration of events which occurred in primordial times which still influence the world today and which are the original cause for man's existence and his destiny. Eliade enlarges on this view by noting that these living myths supply the model for human behavior and thus give meaning and value to life. McKenzie (1963, p. 184) sums up by saying, "Enshrined in it are the deepest realities, the things by which men live...it is reality lived."

Repetition of the myth and ritual re-enactment of it are also important to its existence in the life of a people. This is because the world and man exist only because supernatural beings exercise their powers of creation in the early stages of the world to cause things to be. In a society characterized by such myths as have been discussed, the essential thing is to know and to repeat the myths because in this way one gains power over the myth, some control and the ability to produce, almost at will, the initial event about which the myth tells. By reciting the myths, one returns to that sacred time through an emergence from the profane, chronological time of everyday life (Eliade, 1963, p. 5). That time is sacred, primordial, yet indefinitely recoverable. This is why special times and seasons are set aside for telling a myth, particularly if the myth deals with the coming into being of a season or yearly event. The teller of the myth holds a good deal of power, since he is relating the events of that early time, upon which the life of the culture depends. But "the ideas, emotions, and desires associated with a given story are experienced not only when the story is told, but also when in certain customs, moral rules, or ritual proceedings, the counterpart of the story is enacted" (Malinowski, 1954, p. 146). Ricoeur (1967, p. 192) discusses ritual re-enactment of the Babylonian myth of creation through the slaying of Tiamat by Marduk, showing that each New Year this myth is re-enacted to indicate the continued cyclical pattern of the cosmos. It is through the ritual that the acts of the cosmic personalities break through to the world of man. Through ritual re-enactment a community feels itself delivered from the grip of the cosmic forces and brought into union with the divine (Dulles, 1968, p. 30). In this way, the group feels itself

to belong to the surroundings in which it must exist.

Mythology: A Summary

At this point, it will help in our search for a definition of myth to summarize the points made as to the function and meaning of myth.

1. Myth is a symbolic narrative which has as its concern the narration of stories which occurred at some primordial time, a time more real than today because it still has an influence on today. The story deals with a cosmologically significant act of some superhuman being which has great bearing on the life of the society.
2. The myth attempts to explain or to increase understanding of the basic enigma of human life, the difference between what man is and what he would like to be (Ricoeur, 1967, p. 163). Because the myth does this, it becomes prized by the community as validation and maintenance of some specific social order which exists for reasons beyond human control (eg., caste systems). Man is not free to establish for himself the social aims of his life, because the moral and social order are fixed by primordial events for all time (Campbell, 1970). They are the paradigms for human activity.
3. Myth allows man to catch a glimpse of the unknown through its expression of a transcendental reality. The expression is symbolic because the unknown escapes the intellectual process of myth-making man. By giving this reality form, man achieves a certain mastery over it.
4. The symbolism of myth gives rise to thought; it forces an individual reaction to the reality which it symbolises, a reaction which involves the whole of the individual.

5. Myth is non-discursive thought which sees change as a metamorphosis, determined by the will of a personalized force in the world, and not as a universal rule, such as the abstract, discursive mind sees it. Mythopoeic thought precedes philosophy and theology, not as an inferior form of thought but as the only adequate form with which to express the concrete reality seen but not understood.
6. The mythopoeic mind subjectifies the world into an 'I-Thou' relationship which precludes autonomous thinking. Myth is no mere allegory: it is a serious representation of the way things are, of the conflict of personalities without which the world would not exist.
7. Myths may be contradictory for two reasons: first, the hero, who is representative of all mankind, merges with other heroes who have certain characteristics not found in the original character; or second, because myths cannot singly explain the whole of the universe, and therefore each is of value because it explains one view or one intuition of reality.
8. Myth is a poetic form of expression, poetic because it is only through the symbol and imagery of poetry that man can express the realities he sees (Langer, 1942, p. 174).
9. Myth is not a form of escapism; rather, it is a pragmatic confrontation with nature, a "mystical" attempt at facing the facts of life in a way which will give security and unity to a group. Myth has a psychological motivation, a desire to directly express human feeling, not intellectual thought. To put it in the words of the imagist poet, the myth-makers attempt to express in an instant of time the feeling experienced in the beginnings of consciousness,

or the first revelation.

10. Myth promotes belief because of its pragmatism and because it works from the awareness of opposites, or conflict, to their progressive mediation (Levi-Strauss, 1972, p. 99). As Ricoeur says, myths place man between a beginning and an end time, in which the beginnings have proposed a conflict (thesis) which is resolved or controlled by primordial beings (antithesis) and which it is man's lot to repeat (synthesis) (Ricoeur, 1967, p. 163). Levi-Strauss (Loc. cit.) states that repetition is used to make the structure clear. The repetition in the myth forms a series of layers, or slates, each of which is different and builds in complexity from the basic concept to a stage at which the myth-maker loses the intellectual impulse which caused him to create it.
11. By knowing the myth, one knows the origin of things. By re-enacting the myth, one ensures the continuance of the supporting cycle of events upon which he bases his life. One lives the myth, and in this mythology is a genuinely religious experience (Eliade, 1963, p. 19).
12. In myths there is no attempt to prove that these divine occurrences are possible or otherwise to justify them. Every myth presents itself as an authoritative account of facts, no matter how different they may be from the ordinary world (Encyclopaedia Brittanica, 1974, p. 793).

Myth, Legend, and Fairytale

Anthropologists find that in societies where myth is still alive there is a differentiation made between myths -- the true stories -- and fables -- the false stories. Myths are believed to be absolutely real

and, although both categories tell stories that took place long ago, myths continue to affect man directly, while fables, even if they have caused some change, have not changed the human condition (Eliade, 1963, p. 6). However, what is sacred to one tribe may be a fable to another. Nevertheless, common symbols are found among various cultures, not only in myth, but in such forms as fairytales, legend, and riddles. Christiansen (1972) contends that the tales, legend, and riddles use images from the oral tradition of each culture, and that some of the forms passed easily from one culture to another, such as riddles, while others, such as myths, expressed a local character which could not be as easily transposed. Likewise, the images which were so real to the primitive are false to modern man.

Langer (1942, p. 152) discusses the evolution of myth from fairytale and legend. For Langer, myth originates, not in an initial religious feeling such as dread, but in fantasy, of which the primary form is dream. This is not to say that myths are dream, which no adult human being could take as reality, nor is it fairytale, which no one takes seriously. Fantasy such as this latter type gives man a vicarious experience, a satisfying conclusion, and wish gratification, but no one would believe it. Myth, whether literally believed or not, is taken quite seriously as historic fact and mystic truth. The theme of myth is not utopian, as it is in the fairytale, but is realistic and tragic, and its characters are felt to influence every act of man. Man lives, feels defeat or success, and dies because of natural conflicts between non-human powers, and thus myths are far from escapist. Although the material from which the various forms are drawn is the same -- fantasy and dream -- the fairytales tell of the self as the hero, provide

vicarious experiences for the individual, and although they may represent real meanings, are not cosmological in nature.

According to Langer, the great step to myth occurs when not only social forces but cosmic forces are expressed. She thus compares fantasy and myth as being stages of primitive thought; between these stages is one in which the culture-hero emerges, and this is the legend. Legends tell stories which are reported to be true, as with the legend of Hiawatha, and the culture-hero in the legend may even be of a super-human character, but they differ in that the hero has gone away or has died and no longer affects the life of the culture. He is, like the fairytale hero, a fulfillment of wishes: what man is potentially capable of doing.

To summarize, the fairytale clarifies the personal environment and shows human relations in secondary characters. The legend tells of a culture-hero, who is less personal than the character of the fairy-tale and who represents reality. They belong to the real world. In the myth, the hero is still an active force (or his contribution is an active force) influencing man even today. While fairytales can be told at any time and are a form of entertainment, and while legends are venerated but not worshipped as such, myths, due to their sacred nature, have power. In many cases they are told only at specific times, usually at night. However, despite the differences of these forms, they all derive their symbols from common cultural influences, including fantasy and dream.

Conclusion

It would be unfair to say that subjective thought, which includes mythical thought, has no place in this age. The theologian, Paul Tillich,

along with the philosophers Karl Jaspers and G. Gusdorf, have "argued convincingly that a mythological dimension is constitutive of all science. Myth is that which is taken for granted when thought begins. It is at the same time the limit science reaches in its own course... Recent concerns stimulate discussion about the limits of what can be scientifically explained, and they reveal anew a mythological dimension to human language." (Encyclopaedia Brittanica, 1974, p. 797)

Chapter Three: Review of the Literature

A. Lawrence Kohlberg

Current work in the field of moral development centres around the cognitive theory of Lawrence Kohlberg, a psychologist at Harvard University.

Edwin Fenton (1976, pp. 188-193) delineates eleven generalizations which have grown out of the research into cognitive moral development of the Kohlberg group:

1. People think about moral issues in six qualitatively different stages arranged in three levels of two stages each. Briefly, the stages are as follows:

    Preconventional level

    1. Orientation toward punishment and unquestioning deference to superior power.
    2. Right action consists of that which instrumentally satisfies one's own need and occasionally those of others.

    Conventional level

    3. Good boy - Good girl orientation. Good behavior is that which pleases or helps others and is approved by them.
    4. Orientation towards authority, fixed rules and the maintenance of social order.

    Postconventional level

    5. A social-contract orientation, generally with legalistic and utilitarian overtones.
    6. Orientation toward the decisions of conscience and towards self-chosen ethical principles.

2. The most reliable way to determine a stage of moral thought is through a moral interview. Three dilemmas which have several possible courses of action are presented to the student. The

solutions provided are matched with a list of possible answers for each stage.

3. A stage is an organized system of thought. "Presented with several moral dilemmas, a person who reasons predominantly at Stage 3 will consistently give Stage 3 answers." (Fenton, 1976, p. 190) This is reflected not in the specific solution provided, but in the reasoning for the answer.
4. An individual reasons predominantly at one stage of thought and uses contiguous stages as a secondary thinking pattern.
5. These stages are natural steps in ethical development, not something artificial or invented. Kohlberg found the stages by interviewing people of ten, thirteen, sixteen, and twenty years of age and then by classifying the nature of their responses. He then conducted a longitudinal study, interviewing fifteen of these people every three years.

   Originally the study was conducted only in the United States, but recently parallel cross-sectional research has been carried out in Turkey, Mexico, Taiwan, Israel, Yucatan, Canada, and India. In each place researchers have found the same moral stages, except that stages five and six do not seem to appear among respondents interviewed in traditional societies.
6. All people move through these stages in invariant sequence, although any individual may stop at a particular stage. Stage five and stage six reasoning is not common; most people do not progress farther than stage four unless appropriate experiences are provided them.
7. People can understand moral arguments at their own stage, at all

stages beneath their own and usually at one stage higher than their own.

8. Higher moral stages are better than lower ones.
9. Stage transition takes place primarily because encountering real life or hypothetical moral dilemmas sets up cognitive conflict in a person's mind and makes the person uncomfortable. Wright (1975, p. 28) cites studies by Turiel (1966), Turiel and Rothman (1972), Blatt and Kohlberg (1973), Beck, Sullivan and Taylor (1972), and Lieberman and Selman (1974) which show that movement is created when lower stage subjects are pitted against higher stage subjects or experimenters either in discussion or role-playing contexts.
10. Deliberate attempts to facilitate change in schools through educational programs have been successful. In fact, Kohlberg's theories are now being introduced into a variety of United States classrooms (Newsweek, March 1, 1976, p. 74).
11. Moral judgment is a necessary but not sufficient condition for moral action.

Kohlberg holds that he is not teaching values per se; rather, he is teaching moral development. Central to his notion of morality is his concept of justice: morality is "neither the internalization of established cultural values nor the unfolding of spontaneous impulses and emotions; it is justice, the reciprocity between the individual and others in his social environment." (Kohlberg and Mayer, 1972, p. 455)

Fraenkel (1976, pp. 216-237) expresses several reservations about Kohlberg's theory. These include the following:

1. Kohlberg argues for the universality of the stages, but he bases this generalization on only nine cultures. Fraenkel cites Turnball's

study (Turnball, 1972) of the Ik people of north-eastern Uganda, whose values appear to be the very antithesis of justice.

> The Ik teach us that our much vaunted human values are not inherent in humanity at all, but are associated only with a particular form of survival called society...

Is justice, then, a universally held and admired concept?

2. Kohlberg asserts that the higher-stage reasoning is better than lower stage reasoning. If this is so, then higher stage reasoning must possess something that lower stage reasoning does not. And if this is so, then how do lower stage reasoners understand higher stage arguments and why would they be inclined to accept such reasoning? Yet if it is not so, what is the point of attempting to raise children through the levels?
3. Kohlberg has stated that the developmental level of the teacher's verbalizations must be one step above that of the child for moral communications to be effective. Yet, if only 10% of all people reach stages five or six, how is a teacher at stage three to cope with a student at stage four when he must present stage five arguments which even he does not understand?
4. Even the notion of stages has been challenged. Stages three and four appear to be alternative or parallel, rather than sequential (Williams and Williams, 1970). And Simpson (1974) has pointed out that the invariant sequence has only been demonstrated at stages two, three, and four.

Fraenkel concludes by saying that the rationale behind the moral reasoning approach is not sufficient for values education. Children need to develop the ability to think rationally about moral issues,

> ...but children need to develop not only intellectually but also emotionally if they are to become fully functioning and psychologically whole human beings. (Fraenkel, 1976, p. 221)

Beck (Fraenkel, 1976, p. 221) agrees:

> ...what is needed is an interactive approach. Often we try to help a child understand a particular aspect of ethical theory...and we find that we fail, because there is a lack of sensitivity, a lack of concern, a lack of emotional development -- a lack of non-cognitive development which prevents him from having this cognitive insight.

B. Jean Piaget

Piaget's work in moral development, on which Kohlberg's theory is based, also reflects this question of whether or not every component of moral judgment is developmental. Scholl (1971, p. 366) claims that "like Piaget, all Kohlberg is able to say about the relation between cognitive and moral development is that the former is necessary but not sufficient for the latter."

Piaget experimented with children's attitudes and behavior with respect to the rules of the game of marbles. From his observations he hypothesized three stages in moral development: (from Wright, 1975, p. 21)

1. Pre-moral stage

   No concept of right or wrong.

2. Heteronomous stage

   Unilateral respect for adults leads to heteronomous attitude towards adult rules as being sacred and unchanging because of:

   a. Egocentrism - confusion of one's own perspective with his own - inability to see moral values as relative to various persons and ends.

   b. Realism - confusion of subjective phenomena with objective things - moral rules as fixed rather than psychological expectations.

This leads to:

c. Objective responsibility - physical consequences are used as the basis for judgment rather than intents.

d. Unchangeability of rules

e. Absolution of values - right and wrong are absolute and in conflict situations the parent is right.

f. Wrongness is defined by sanctions; wrong = punishment.

g. Duty as being obedience to authority.

h. Belief in expiatory punishment.

i. Ignoring reciprocity in defining obligations.

j. Belief in immanent justice.

k. Belief in collective responsibility.

l. Punishment by authority rather than retaliative reciprocity by victim.

3. Autonomous stage

Growth of sense of rights (justice) and duty (obligation) as co-operation increases and egocentrism declines means that the above 'beliefs' will disappear and more subjective and autonomous thinking will replace them.

These moral judgment stages are not meant to be hard and fast. All stages may be discerned in both children and adults; but the balance shifts as the individual matures.

Some of Piaget's observations of the process of moral development are particularly interesting. He found that younger children regard as most immoral those acts which have the most serious consequences. For example, breaking fifteen cups accidentally is worse than breaking one cup on purpose. At this level, children view justice as retribution: they should be punished in a way equal to the crime, but the punishment does not need to be related to the crime. Piaget calls this expiatory

punishment.

From about the age of nine or ten, children are more inclined to take motives into account, and to believe in reciprocity of punishment: it should fit the crime, but should also be related to the crime.

The young believe in immanent justice: nature herself will punish a misdeed, so that even if the child is not caught, somehow he will be punished.

These levels of moral realism which Piaget identifies, in which moral laws are unquestionable and sacred, and therefore seem objective, unchanging, and absolute, directly parallel the stages of intellectual realism through which a child progresses. These are elucidated by Piaget in The Child's Conception of the World (1929).

The early stages in the child's conception of the world and of physical causality bear a striking resemblance to mythopoeic thought.*

Piaget identifies three types of intellectual tendency: realism, animism and artificialism. These proceed from an undifferentiation between self and the world which results from the child's uniperspective egocentrism. The child cannot discriminate clearly between psychological and physical events, and therefore human experiences constantly interpenetrate and get confused with the objective reality on which they bear (Flavell, 1963, p. 281).

One form of this tendency is that of realism, where the child substantiates psychological events or products (thought, dreams, names, etc.), and sees them as physical things.

Animism is the converse tendency to endow physical objects and events with attributes of biological-psychological entities (life, consciousness, will); recall here that primitive man does the same when

he endows a sacred object with life and makes of nature a personality.

The third tendency of artificialism is to regard physical phenomena as products of human creation: all objects and events in the world around us were made by men or God for specific, anthropocentric purposes.

The stages in each of these tendencies are as follows:

Realism

1. Child believes dream to come from outside, to take place within the room (up to five or six years).

2. Source of dream is in the head, but the dream is in the room, in front of him (seven to eight years).

3. Dream is a product of thought; it takes place inside the head, by means of thought (nine to ten years).

Animism

1. Almost any object is potentially conscious (up to five or six years).

2. Potential for consciousness is generally attributed only to objects which regularly possess some kind of movement (eg., wind and bicycle may know or feel; a stone cannot) (five or six years).

3. Only objects capable of spontaneous movements are endowed with life; the sun and wind are but not the bicycle (seven to eight years).

4. The child attributes consciousness only to people and animals (nine to ten years).

Artificialism

1. Diffuse artificialism: the child believes that nature is under the control of men (up to five or six years).

2. Mythological artificialism: the child ascribes coming into being in nature to the immediate action of men or of God (five to seven years).

3. Technical artificialism: the child continues to ascribe to men the general disposition of things but limits this activity to operations which are technically realizable (seven to nine years).

4. Immanent artificialism: the child no longer regards nature as being made by men (ten and up)

> The succession of these four stages thus shows a progressive decrease in artificialism at the expense of an attempt to find explanations that shall be more and more adapted to physical reality. The order of succession of these stages, in particular of the first two, clearly indicates one of the roots of the child's artificialism: he begins by being interested in the 'why' of things before he has any concern for the 'how'" (Piaget, 1929, pp. 297-298)

Piaget's experiments and observations of the child's view of causality (Piaget, 1930(a)) reflect similar thought processes.

1. At the earliest stage (up to five or six years), the child has bipolar, primitive explanations of movement. Movement of a body is regarded as due both to an external will and to an internal will: command and acquiescence. The starting point is both artificialist and animistic, with elements of the magical thrown in.
2. This bipolarity endures long after the early stages have been passed. From about five to seven years of age, the child view of movement is that the "internal motor is always the free will of the objects. The external force is the sum of bodies morally attracting or repulsing the moving objects." (Ibid., p. 285)

   Thus, a lake attracts rivers; night and rain attract clouds, sun and clouds repel each other.
3. Later, movement is explained by causes more physical than psychical. External motor force is supposed more and more to act by contact. This is still not a mechanical force: it remains dynamic and bipolar, with the internal motor force still present (eight years).
4. At about the age of nine or ten, the child begins to view movement as mechanically caused and based on inertia. This stage coincides with the disappearance of the animist and artificialist mentality (Piaget, 1930(a), pp. 115-116).

C. Effects of Literature on the Affective Domain

If we are to use mythology to develop the religious aspect of moral development, we must be aware of the effect of literature on the affective domain of children, since the form in which mythology comes to us is that of literature.

Lewis (1970) equates the process of reading with the primary phases of psychotherapy:

1. The first phase is that of identification and imitation: through identification with the characters in a story, the reader becomes actively involved with their feelings and actions. "We become the hero; hearing, seeing, and feeling with him in all his action." (Lewis, 1970, p. 63)

   A reader seeks out those books which enable him to explore different aspects of his own personality.

2. Catharsis: the reader turns to books to obtain relief from tensions and guilt. The tensions and guilt are found in the hero as well and, through identification with him, we are purged and purified, without having to leave the role of the spectator. We are also gratified to learn that our repressed desires and impulses are not extraordinary but are felt by others as well.

3. Insight: This insight is gained on both the cognitive and affective levels. "Reading provides information about and an understanding of facts, relationships, and appreciations covering the world of the present and that of the past. It also gives opportunities to share unconsciously in the roles and events of an infinite variety of experiences. This combination of conscious knowledge and covert emotional wisdom can give the reader insight into his own needs and

may help him to find new solutions to his problems." (Lewis, 1970, p. 61)

Literature can stimulate both the conscious and the unconscious. Lesser (1957, p. 235) states:

> While the nature of the conscious cognitive activity which occurs in reading fiction has not always been correctly understood, the very existence of unconscious intuitive understanding is usually overlooked or alluded to cursorily, though the part the unconscious plays is large and crucially important.

Furthermore, literature can be used to facilitate both the growth of the cognitive domain (skill development, problem solving, concept formation, etc.) and the affective domain (insight, self-concept, relationships with others, and competence in dealing with emotions) (Lewis, p. 83). "At its best literature confronts the reader with the basic, eternal problems of human beings" (Lewis, p. 45), and "...the greatest literature gratifies the deepest needs of the primitive unconscious." (Ibid.)

We have seen that mythology attempts to deal with these problems of human existence; in fact, this is one of its primary aims. Thus, mythology as literature should provide a most valuable tool for the development of the affective domain. In fact, Toynbee (1947, p. 44) called myth the origin of literature, and Huck (1953, p. 515) says, "...the roots of our literature for children are derived from primitive beginnings - the folk tale, myth, and legend. Part of the oral tradition of these tales form a significant part of the growing body of children's literature" and "children and adults need a balance of the realistic and fanciful in their literature and their lives." (Huck, 1964, p. 473)

Furthermore, children's reading interests show a desire for such

literature. Purves and Beach (1972, p. 69f) list Broening's descending order of elementary student's interests: adventure, fairy tales, making things, humour, biography, true-event stories, and animals. Pupils in the first and second stages of child artificialism (see above, p. 31) prefer animals, nature, fantasy and characters as children. Students in grades three and four (stage 3) become more interested in adventure, daily life and nature, with a decreasing but still apparent interest in fantasy. In grades five and six (stage 4) adventure is popular, as are love stories for girls and stories of heroes. Cook (1969) says that magic has a particular attraction for eight-to-ten year olds, but that all elementary students delight in fantasy.

D. The Affective Domain

We have emphasized in the preceding sections the need for a balanced development of the child; both the cognitive and the affective domains need to be nurtured. Devising learning situations for affective development is difficult because the pupil outcomes are less often observable, especially in terms of short-range observation. However, use of the educational taxonomy elucidated by Krathwohl (1964, pp. 276-277) can be of help in organizing content for learning experiences.

At its lowest level, we have:

1. Receiving (Attending)
    a. Awareness: consciousness of something
    b. Willingness to receive: being willing to tolerate a given stimulus, although still neutral
    c. Controlled or selected attention: discrimination at the conscious or semi-conscious level between different aspects of a stimulus.

2. Responding

    a. Acquiescence in responding: element of compliance or obedience but still "active attending"

    b. Willingness to respond: engages in activities on his own

    c. Satisfaction in response: emotional response of pleasure, zest, or enjoyment

3. Valuing: behavior has come to have the characteristics of a belief or attitude which is displayed fairly persistently.

    a. Acceptance of a value: sense of responsibility; is willing to permit himself to be perceived as having certain values

    b. Preference for a value: tries to encourage others to seek this value

    c. Commitment to a value: firm beliefs and values of what things are worthwhile

4. Organization: with internalization of values, organization is necessary to organize the values into a system, determine the interrelationships among them, and find which will be the dominant and pervasive ones.

    a. Conceptualization of a value

    b. Organization of a value system

5. Characterization by a value or value concept: behavior is in accordance with internalized values

    a. Generalized set: values determine character

    b. Characterization: integration of all beliefs, attitudes, and ideas into a total world view.

In stating objectives for developing the affective domain, it is better to use expressive terms than it is to use behavioral terms (Stenhouse, 1975, p. 78):

> An expressive objective describes an educational encounter: it identifies a situation in which children are to work, a problem with which they are to engage...(it) provides both the teacher and the student with an invitation to explore, defer, or focus on issues that are of particular interest or import to the inquirer. An expressive objective is evocative rather than prescriptive.

E. Conclusion

Lawrence Kohlberg's theory of cognitive moral development provides only part of the answer to the complete moral development of the child. It is essential that we also develop the affective domain. This process can be aided by the use of the appropriate literature.

Piaget's studies of the child's conceptions of the world and of causality indicate that at the early stages of development, the child views the world in much the same way as mythopoeic man does. Therefore, the appropriate literature mentioned in the preceding paragraph could be that which incorporates mythology.

Chapter Four: A Rationale for the Use of Mythology as a Tool for Moral Development

A. Logical Empiricism and Myth

In Chapter Two the argument was made that myth is not just primitive man's science; it is in actuality a mode of thinking different from that used in science, but one which has in fact largely been superseded by the scientific mode of thought which characterizes intellectual scholarship in the Twentieth Century.

Not only has mythopoeic thought been superseded, but a dichotomization has grown up between the two forms of thought; in this view, since science follows myth, it must of necessity be better than myth, and must therefore replace myth completely. This perspective is expressed by the logical empiricist who, with A.J. Ayer, would say:

> The fact that people have religious experiences is interesting from the psychological point of view, but it does not in any way imply that there is such a thing as religious knowledge, any more than our having moral experiences implies that there is such a thing as moral knowledge. The theist, like the moralist, may believe that his experiences are cognitive experiences, but, unless he can formulate his 'knowledge' in propositions that are empirically verifiable, we may be sure that he is deceiving himself. It follows that those philosophers who fill their books with assertions that they intuitively 'know' this or that moral 'truth' are merely providing material for the psychoanalyst. (Edmondson, 1975, p. 208)

In other words, the logical empiricist would deny that we can learn or know anything except through empirically verifiable experience. Such a viewpoint has certainly legitimized and made respectable the social sciences, which seek to study man scientifically and intellectually through statistical research and data collection. These social sciences also study religion within the context of readily explainable social or

cultural phenomena; intuition has no place in such a schema.

This negative view of religious and moral knowledge is challenged by John Knox, who maintains, without denying the validity of scientific knowledge, that the knowledge yielded by religious faith is equally authentic. He states that such faith:

> ...is our recognition of a response to the ultimate divine reality which has disclosed itself within our experience. Faith, then, is a kind of knowledge - and indeed the surest kind there is, the knowledge of concrete reality, the knowledge that consists in immediate awareness. (Ibid.)

This knowledge is the type of knowledge reflected in myth. In fact, the Greeks understood this difference, and used two words to differentiate between the two types of knowledge. "Myth" comes from the Greek "mythos", which denotes "word" in the sense of a decisive, final pronouncement, while "logos" is the word whose validity or truth can be argued and demonstrated (Encyclopaedia Brittanica, 1974, p. 793).

What is the social studies teacher to do with two such conflicting hypotheses? Edmondson (1975, p. 212) suggests that all particular mythologies and also the philosophy of logical empiricism should be given equal status as hypotheses. His rationale is as follows: first, both the logical empiricist and mythologist have a common basis, and that is science. Neither the empiricist nor the mythologist denies that science can supply us with genuine knowledge of the world around us, "of certain objects, events, and regularities of nature and society" (Edmondson, 1975, p. 213).

But science stops after verifying these hypotheses. The logical empiricist goes beyond science as such by asserting that these scientific propositions exhaustively provide our knowledge of external reality, whereas the mythologist goes beyond science by asserting that there is

more to be known through religious intuition: that man can have genuine knowledge of divine reality.

This, then, is the argument: if we accept the premise that there is more to knowing than that which can be verified through empirical data, then we must ask ourselves how we can make this mode of knowing available to our students. Could mythology be a tool for introducing such knowledge?

Schrank (1973, pp.22-23) thinks so. He says:

> Now we are beginning to appreciate the fact that rational thought and scientific method give only very limited access to 'reality'. We have recently discovered the irrational, the mystical, and - the mythological.

Myth is a mode of knowing: its symbols constitute the unique language men use to understand their universe. Myth is one inner frame or vision which imaginatively constructs the universe and the human that should exist, and on which man might model himself. It is this aspect of mythology which makes it a valuable tool for the social studies.

Social studies is, after all, the study of man in his relationship to his environment. Two perspectives are valid and necessary in such a study: intellectual, with its emphasis on cognitive processes, critical thinking, analysis, synthesis, reason; and insight, with its more affective, less detached, risk-taking facets. In order to understand other cultures or people, we must understand ourselves. Mythology, with its universal concern for the basic goals and conflicts inherent in the human situation, as well as its concern for finding the meaning of life above and beyond the physical setting, provides an excellent tool for promoting self-examination and self-knowledge, which in turn can lead to an acceptance of self as a worthwhile person.

To quote from Faces of Myth (Livesey, 1975, p. 12):

> More can be learned about ourselves through the irrational and mystical stories presented in myths than through the facts discovered by science and technology.

B. Canada and Multi-culturalism: The Problem of Insight

Griffen (1971, p. 70) outlines several changes in our society which make intercultural education a necessity. Among these he calls attention to the following:

1. It is no longer the case that large groups of people will live their lives in isolation; formerly isolated peoples are now crying out for recognition.
2. It can no longer be assumed that certain peoples or nations will rule over and dominate certain other peoples and nations. The balance of power is continually changing.
3. It is no longer accepted that certain races and ethnic groups are innately superior while others are inferior.

In summary, "the world is becoming a single unit, many problems are shared among all natives; the answer is to learn to cooperate more effectively in all attempts at solving problems, and international education is central to the creation of the attitudes, abilities, purposes, and means required if the future is to survive." (Ibid., p. 70)

Central to this role of education is the realization that it is not enough to attempt to transplant Western attitudes and values into other soils, or even to gain information about another culture. Rather, the need is to increase understanding of and gain insight into other cultures; one needs the ability not only to look at a culture from the outside, but to see the world as the people of that culture see it.

Such learning results in a challenge to our individual systems of ethics (Kleinjans, p. 20). When we interact with people of our own culture, accepted mores and standards of behavior enable us to respond appropriately. "For a society to operate at all, its members must have similar expectations, must be able to predict what others will do." (Ibid.)

A person brought up in one community or culture comes to feel that his ways of thinking, believing, or doing are universal. When he sees people from other communities or cultures operating in ways that are different from his, he is often offended, or even threatened. Appropriate responses are no longer appropriate, and a feeling of insecurity or even revulsion may result. This often leads to prejudice. These prejudices may become so strong as to be irrational; facts no longer speak for themselves; they are screened through a barrier of ethnocentrism.

Such prejudice has a long history: that against the Christians in Roman days, against Jews throughout their history, and against Negroes in the United States. But the problem is not limited to "other people". Canadian society has always been multi-cultural in nature. Today a new dimension has been added to this multi-culturalism: where previously most immigrants to Canada were white with Judeo-Christian background, today many are of Indian, Pakistani, Chinese, and African background, and these various groups bring with them highly diversified religious and cultural backgrounds. Without some degree of insight into these cultures prejudice grows, as is evidenced by the growing instances of prejudice being directed against the French-Canadian, the Pakistani, and the North American Indian.

It is time for the teacher to do more than outline the biological and sociological facts about race: he must "whittle away preconceptions held since infancy, to dissolve irrational prejudices, and to erode false ideas sometimes held with almost wilful persistence." (Bibby, 1960, p. 70) Most prejudices are, in fact, acquired during childhood, and this then is the time to eradicate them.

Banks (1974, p. 354) comments further on this imperative. Many whites, he says, seem to believe that they are the only humans on earth, since they exclude other humans from their conception of humanity. For example: when white students were shot on the Kent State Campus, the entire continent was saddened. But when black students were shot at Jackson State, most whites paid little attention. Similarly, South African whites do the same thing through a legal policy of apartheid, which makes of blacks something less than human.

One solution, Banks contends, is to use ethnic content in the classroom to help students expand their conceptions of humanity and to better understand their own and other cultures (Ibid.). Since cultures are man-made, there are many ways of being human. Study of this important generalization can lead students to see how bound they are by their own values and perceptions, while developing an appreciation for man's capacity for great diversity.

How can mythology be used as one tool in this process of insight? The Encyclopaedia Brittanica (1974, p. 793) says that myths "in their details indicate what the self-image of people in a given civilization is." In other words, myths reflect the culture of a civilization. If we want children to "learn" another culture, or other cultures, so as to understand and value them, we need a bridge; myth could be one of

those bridges.

More specifically, the following are reasons why myth could be used effectively in this regard.

1. Myths define the world as the culture understands it to exist. This world view might be quite different from that which we understand. Time may be cyclical rather than linear; and space may be ruled by powers and forces other than those of science with which we are familiar. However, by examining other world views and through learning to understand how such a world view governs the life of the society, students could come to a realization that the scientific, modern world view does not have exclusive rights, and that other ways of looking at the universe may in fact prove more beneficial for certain societies.
2. Myths define the limits of man's moral and social activity. In this myths are culture-specific: what may be appropriate in one society may be repulsive in another. But all culture "programs into young children concepts of right and wrong, of good and evil, that is, it gives them rules to govern their behavior." (Kleinjans, p. 22) If our culture does this for us, and if myths do this for other cultures, then a study of myth and an attempt to gain insight into myth should lead to insight into the mores and values of other cultures, and - again - the realization that ours is not the only "right" form of behavior.
3. Myths define man's interaction with the physical world around him. Causation is personified and myth-believing man has a personal relationship with these nature-forces. With an environmental crisis upon us, Western man needs to be reawakened to this idea that man

is not superior to or in control of nature, but rather that he is an integral part of it. He must learn that if he destroys, he will be destroyed.

This view is a vital part of many cultures, most notably that of the North American Indian. Through a study of myth, students of the environment could be led to an understanding of and respect for cultures which live close to and in tune with nature, rather than decrying such peoples as "savages", or as "backward".

C. Myth and Self-Discovery

One of the chief concerns of social studies in the seventies is to assist students in their pursuit of the maxim, "Know thyself". Only through introspection and clarification of self can one go on to making clear, consistent, and defensible value choices.

Maslow (1970, p. 31) states that the unconscious aspects of the self are repressed. The finding of the true self requires the uncovering of these unconscious aspects.

> Learning to break through one's repressions, to know one's self, to hear the impulse voices, to uncover the triumphant nature, to reach knowledge, insight, and the truth - these are the requirements. (Ibid.)

Thus, one of the ultimate goals of education must be to help the individual become as fully human as he can possibly be: to become self-actualized.

Myths have great potential for use as tools for such self-discovery:

> The Garden of Eden, the enchanted forest, the land of the dragons, are part of the geography of the self. It is this relationship between myth and the inner life which keeps myth alive. (Schrank, 1975, p. 29)

Furthermore, the symbols of myth are all around us and deep within us, both in nature and in our subconscious.

> The myths that have survived have done so because they manage to capture some universal truth, some part of human nature that is valid for each of the hundreds of generations that have followed the original mythmaker. (Ibid.)

The symbols of myth are unlimited to specific times in history and culture; they exist even in our dreams today. Carl Jung theorized archetypes, which "are the specific images that arise from the collective unconscious and form the basis of the human psyche...these images are... transhistorical." (Enclyclopaedia Brittanica, 1974, p. 796) These archetypes appear in myths, but they also appear in us because we are a part of the eternal now of humanity: we are one with the creators of the myth.

Though not everyone accepts these theories, it is true that the symbolic content of myths is astonishingly similar between societies which have had little or no contact (eg., the serpent figures as the personification of evil in many cultures; and the flood narrative which is common to many more cultures than just the Hebrew).

Because myth represents such psychological and religious complexities through the vehicle of language, it could be used effectively as a tool for self-exploration and self-discovery. Only through knowledge and appreciation of self can one develop a value system by which to live.

D. The Mythopoeic Mind and the Child

The mythic mind is similar to the mind of the child in that it is not the abstract, analytical mind of the adult (or modern man), but is

rather the subjective mind which is characterized by intellectual realism, animism, and artificialism. Children, especially young children, think somewhat mythically; they will often explain things mythically or accept such explanations. This was demonstrated in the previous chapter in the discussion of Piaget's work on the child's conception of the world and the child's conception of causality.

This mode of thinking is reflected as well in:

1. The reading interests of children (see above, p. 35)
2. Their heroes (six million dollar man, Spider Man, Superman, etc.)
3. Commercials (Mr. Clean, Man from Glad)
4. Dreams, which are the well of the subconscious and which often follow thought processes similar to those found in mythology.

Huck (1964, p. 515) was quoted above as saying that "children and adults need a balance of the realistic and fanciful in their literature and their lives". This is because all of us love the mysterious, and because none of us know all of the answers to the mysteries of the universe. Mythology, with its religious and spiritual perception of the transcendent - the mysterious - can be a tremendous tool for the development of the religious dimension of the affective domain.

E. Conclusion

Much more could be written in defense of the use of mythology as a tool for developing moral reasoning skills. These ideas remain to be tested in the field, and it is hoped that just this objective will be reached in the near future.

Chapter Five: Gods, Heroes, and Mortals

A Teaching Unit for Grade Six

A. Overview and Rationale

The following is a unit on mythology. Not mythology purely as literature, nor as stories of long ago and far removed from modern day experience. Rather, in this unit mythology will be presented as ageless, as a vehicle through which we learn to understand ourselves and the world around us. In this sense mythology deals with the questions man must constantly ask in his search for meaning, and at this point the study of mythology becomes a religious study.

In this series of lessons, students will deal with three main themes: Respect for Nature, Punishment and Authority, and Death and the Other World. All will be reflected in the lives and journeys of the hero. The unit is designed for use with a grade six class, and covers a period of approximately six weeks. Much of the unit falls within the realm of social studies, but it is recommended that for the duration of the unit teachers integrate social studies, language arts, art, and reading into a two-hour time slot each day.

For the teacher, this will indeed be a journey of a hero: first, the call to a challenge, that of establishing a mood and eliminating the barriers of scientific observation. Next, the encountering of obstacles and dangers as one crosses the threshold into this new world of self-discovery. As the journey progresses, so will the learning increase, until each one will have made the voyage into the other world of myth. And finally - illumination. An understanding of the essence of myth and a desire to tell others about this and about the discoveries made of self.

B. Long-Range Goals

The following are general goals of this unit in mythology. One unit could not hope to fully achieve any of these goals, yet each may be achieved in part.

These long-range goals reflect the valuing, or affective, component of social studies today.

1. To develop in children a sense of the religious ultimate.
2. To develop respect toward and ability to get along with people of varying life styles and beliefs.
3. To develop an appreciation and respect for the worth and dignity of individuals.
4. To develop empathy by taking account of the values of others when making personal choices.
5. To develop creative self-expression through various media, including the fine and practical arts.
6. To develop the ability to think mythically.

C. Key Concepts*

1. Causality: Myths tell us why the world is the way it is.
2. Cooperation: The hero must learn to overcome obstacles to achieve his goal. This he does through cooperation with a helper.
3. Conflict: The world today is conflict-ridden because of primordial conflicts between good and evil (eg., death exists because of a flaw in humans).
4. Power: Belief in the myths and ritual re-enactment gives man power over his situation.
5. Tradition: The traditions of the group can be traced back to the myths. Such a group values the past and perpetuates it in daily life.
6. Societal Control: The myths are prototypes of human behavior and define the norms and mores which are acceptable and which are unacceptable to society.
7. Values: Myths embody the values of the society which perpetuates them. Myths also embody universal values and can be helpful as a tool with which to analyze one's own value system.

*From a myth-believing point of view

D. Generalizations

1. All traditional societies express their religious beliefs in myths.
2. Myths are religious stories which deal with a cosmologically significant act of some superhuman being which has great bearing on the life of the society.
3. Myths are therefore the paradigms for human activity.
4. All societies have myths which explain:
    a) the need to respect nature
    b) the origin and nature of suffering and punishment
    c) the origin and nature of death
5. In most societies, these basic elements of life are explained in the context of the journey of the hero.
6. The journey of the hero has certain common elements in all societies:
    a) call to go on a journey
    b) answering the call and crossing the threshold
    c) encounter with dangers and obstacles in the new world
    d) appearance of a helper to aid the hero
    e) victory over dangers, reaching the goal
    f) recrossing of the threshold back to the old world
    g) sharing of the newly discovered knowledge with this world
7. Myth is symbolic and poetic; it gives rise to thought, and thus forces a reaction in the individual.
8. Modern man has certain myths and myth-symbols.
9. Dreams are sub-conscious myths.

E. Objectives

Knowledge Objectives

1. Students will be able to retell the myths which they study in their groups.
2. Students should be able to compare myths from different cultures with the intent of analyzing their similarities and differences.
3. Given four myths dealing with the journey of the hero, students will list the stages of the journey.
4. Given four myths dealing with respect for nature, students will compare and contrast the various viewpoints represented and will state the important teachings implied and their application to today's world.
5. Given four myths dealing with punishment and authority, students will compare and contrast the degree and appropriateness of the punishment in each case.
6. Given four myths dealing with death and dying, students will be able to summarize the views held by each group toward the underworld. Students will also hypothesize as to views held on how death came into the world.
7. Given a myth of a hero, students should be able to identify the hero and recognize the roles of other characters in the myth.
8. Given a myth of a hero, students should be able to rewrite the myth in the form of a play.
9. Given the basic components of a hero myth, students will write their own myths.
10. Students should be able to interpret certain symbolic references in selected myths.

11. Students will explain basic symbolism and will show their understanding of the symbols through art work.
12. Students will be able to define what a myth is in terms corresponding to those myths studied.
13. Students should be able to state how a myth is different from science, and to explain how and why science and mythology are not mutually exclusive.
14. Students will discuss the importance of mythology in defining the world.
15. Students should be able to write in their logbooks or describe orally the value of mythology for primitive man.
16. Students should be able to write or describe orally the value of mythology for modern man.
17. Students will explain the importance of dreams in the Indian religion.
18. Students will compare the Indian view of dreams with modern views of dreams.
19. Students will provide their own examples of modern day heroes who form our own mythology.

Values Objectives

1. When asked to write a myth of their own, students will undertake to write a serious story.
2. Given a myth which seems to be the antithesis of science, the student will defend belief in the myth.
3. Students will indicate in a daily logbook their personal experiences with and feelings about the subject of mythology.
4. Students will listen attentively to the telling of myths.
5. Students will show sensitivity in dramatic presentations of the myths by not acting up in front of others.
6. Students will interpret for themselves the meaning of certain symbols in the myths.
7. Students will compare the journey of the hero to personal experiences and will determine whether he also goes through a hero's journey.
8. Students will discuss death and dying and will describe and defend their views of an after-life.
9. Students will make use of symbols to present their views on death and dying within the context of a story of a trip to the underworld.
10. In a discussion revolving around myths of nature, students will indicate their attitude toward nature and they will choose the animal they feel most represents themselves.
11. Given four myths on the subject of punishment and authority, students will describe how they feel about authority figures, and will explain why they feel each punishment was just or unjust.

Skill Objectives

1. Having heard a myth read to them, students will demonstrate listening skills by answering questions related to the story.
2. Students will develop the ability to translate a written story to pictorial form.
3. Students will develop the ability to express feelings and moods in pictorial form by using shapes and colours which correspond to those feelings and moods.
4. Students will develop the ability to work harmoniously in a small group.
5. Students will develop the ability to communicate meaning both orally and in written form.
6. Students will develop the ability to express feelings and attitudes in creative movement.
7. Students will demonstrate the ability to rewrite a story in drama form.
8. Having written a play based on a myth, students will demonstrate the ability to stage the myth.
9. Students will increase their skills of analysis as they study and categorize hero mythology.
10. Students will develop empathy as they perform certain creative and dramatic activities.

F. Gods, Heroes, and Mortals

Notes to the Teacher	Learning Activities
In the following sequence (Opener to Day 5), the students are introduced to several samples of hero mythology and generalize about the journey of the hero.	
The purpose of the opener is to set the mood; to quicken interest and to awaken a feeling of the mysterious; to start question-raising in the minds of the students.	Setting Decorate the room with masks, pictures of Greece, Japan, North American Indian, and Norse. Move chairs or desks against the wall or out of the classroom, and arrange a "fire" in the centre of the floor, using logs tied together and a lamp underneath. Darken the room and light candles. This should be done over recess or the lunch hour. When students enter the room, invite them to join you, sitting on the floor around the fire.
Stories should be told without the use of the books if possible, since the myths were originally passed down orally.	1. Tell two of the following hero myths on each of two consecutive days, using the above setting. a) Greece: "Theseus and the Minotaur", found in The Way of Danger: The Story of Theseus. Ian Serraillier. pp. 31-54 b) Japan: "The Dragon-Slayer", found in Myths and Legends of China and Japan. Donald McKenzie. pp. 371-373

Notes to the Teacher	Learning Activities
	c) Norse: "The Mead of Poetry", found in Norse Gods and Heroes. Barbara Picard. pp. 15-24 d) Indian: "Wasek and the Red Giants", found in Glooscap and His Magic. Kay Hill. pp. 55-64
The purpose of the next two activities is to lead the students to generalizations about the stages of the hero's journey.	2. Ask the following questions for each of the four myths in turn; and record the answers on a retrieval chart: 1. What made _____ (Theseus, Susa-no-wo, Odin, Wasek) start on his journey? 2. Where did _____ go on his journey? 3. Who did he meet? Was this an ordinary person? 4. What dangers did he undergo? How did he overcome these dangers? Did anyone help him? 5. What did he learn from this adventure? 6. Did he keep his new knowledge secret, or did he tell someone? 7. What else happened in the story? This sequence of questions should be asked over two days.
By comparing and contrasting the stories, students will begin to see a pattern emerging: that in all groups of mythology, the hero is seen as going through a highly structured journey.	3. On the fifth day, the myths will be compared and contrasted by asking the following questions: 1. In what ways are the stories you have heard similar? Different? 2. How would you explain these similarities and differences? 3. What does this suggest to you about hero journeys in general? 4. How can we find out if all heroes go through these stages?

Notes to the Teacher	Learning Activities
For the next three weeks (ie., 15 days), students will be working in groups studying the various myth-groups. For this time period, the classroom should be arranged as follows: a) each of the four corners should be provided with seating and with bulletin-board space. b) books, picture sets, etc., should be arranged in each corner, with the Greek, Indian, Norse and Japanese mythology having one corner each. c) a central area should be cleared for the group meetings Integration with other course areas is an important component of this unit. In art, help students to make a diary which can be bound at the end of the study.	4. Explain to the students that for the next three weeks, they will be working in groups according to the hero myths from various parts of the world. Show students a map of the world on which the four regions have been outlined. Each day the first part of the class will be spent as a group, reading, discussing, and acting. Then, students will move to their corners. Here they should spend the first few days reading and talking about the myths (see Bibliography for books to be placed in corners). Then, they should study pictures of the culture, costumes, buildings, etc., and should decorate their corners in the theme of their country as it was in the days when myths were believed to be true. In the third week, students will write and practise a play based on one or more of their myths. 5. Explain to students that they should keep a logbook throughout the unit, and that they will be allowed time at the end of each class to make entries in this logbook. The following should be included in the logbook: a) what was done in class that day? b) what did you learn from this activity? c) what does this activity tell you about what these people believed was important?

Notes to the Teacher	Learning Activities
	d) do you believe this is important, too? e) record your dreams each night. f) watch for heroes we have today and make a note of them.

Week 2: Respect for nature is a predominant religious characteristic of mythology and of myth-believing man.

Religious man has always known that man is part of, rather than superior to, nature, and that in order to survive on the earth it is essential to treat nature with respect. Our present-day environmental problems are indicative of the consequences which follow when man does not obey this law.	6. Day 1, Week 2 In a large group, briefly outline some basic facts about mythology: a) stories of gods and how they helped man b) Important to the people who first told them because they explained why life is the way it is. c) often told of heroes who faced and overcame many problems. d) the people who told the myths did not have books. They would tell the myths to their children, who would pass them on to their children. e) to people who believe in myths, they are like our Bible, or like a science book that explains the world. 7. Read the story, "The Beginning of All Things", found in Norse Gods and Heroes, Picard, pp. 1-8. Record the answers to the following questions on chart paper. 1. How did the Norse believe that the earth was created? 2. What does this tell you about their feelings toward nature?

Notes to the Teacher	Learning Activities
	3. What type of environment did these gods live in? 4. What evidence can you find to support your answers? Divide into small groups to read myths.
The teacher should circulate among groups, asking clarifying questions and answering any queries from the group. She should also point out important symbols in the myths.	
	Day 2, Week 2
The teacher should read these myths aloud to the students, as the story depends on the telling.	8. In large group, read "Glooscap and His People", found in Glooscap and His Magic, Kay Hill, pp. 17-25. Ask the same questions as above (activity 7) and record answers on chart paper.
Reference: "Blood Clot Boy", Tales of the North American Indian. Stith Thompson. pp. 108-113	9. Have the students space themselves in the classroom for creative movement. "The Indians believe that all things have a spirit and that animals are people, too. Sometimes animals could change into people and back to animals at will." a) Try to imagine now that you a bear welcoming the coming of spring and leaving your cave after a winter's hibernation. b) Now you are one of the salmon people who lives in the river, and you are swimming to your home and family.

Notes to the Teacher	Learning Activities
	c) But wait! Now you begin to feel light. You are growing wings! They are lifting you into the air, as you become an eagle! You can see the whole world from up here. What are you feeling at this moment? Suddenly you see a young Indian boy, caught by an evil tree spirit. You plunge from the sky to save him! d) But then, you feel yourself take root in the earth. You have become a tree, and as night comes you close your eyes and sigh a sigh of loneliness, just before you fall asleep. Day 3, Week 2 10. Read "Amaterasu hides away", adapted from Gods and Heroes of Old Japan. Violet Pasteur. Ask the following questions: 1. What was Ama-terasu? 2. Why did she hide in the cave? 3. What happened to the world when she did this? 4. How did the other gods get her out? 5. What does this tell you about the feelings of the Japanese toward nature? 6. What evidence can you find to support your answer? 7. Why was Susa-no-wo banished from Heaven? Divide into groups for further study. Day 4, Week 2 11. Read Persephone: Bringer of Spring. Sarah Tomaino.

Notes to the Teacher	Learning Activities
	The Greek gods, like the Japanese and Norse gods, were often in charge of various aspects of nature. Poseidon was god of the sea. Hades was god of Tartarus, the underworld. Zeus was god of the heavens, etc.
Remember: each day students divide into their groups. Encourage discussion. Allow time for logbooks.	Ask the following questions: 1. What were Persephone and her mother Demeter goddesses of? 2. What happened to Persephone? 3. Why do we have the seasons of summer, winter, autumn, and spring now? 4. What does this tell you about how the Greeks viewed nature?
Students should begin to see the universality of certain themes.	Day 5, Week 2: Comparing and Contrasting the Nature Myths 12. In each of the myths we have studied this week, we have seen how man feels about nature. 1. What similarities do you see in the four myths? 2. What differences are there? 3. How would you explain the similarities? 4. Is respect for nature an important value today? 5. What happens when men stop treating nature with respect? 6. In what way can we now say that myths are true?
Have students respond to these questions in their logbooks.	By this time, students should have finished reading the myths in their groups. They should begin to think of ideas to decorate their corners, based on the art work and lifestyle of their myth-group.

Notes to the Teacher	Learning Activities

Week 3: Death and Afterlife. Every religious tradition attempts to explain the origins of death, and most traditions describe an afterlife in a land different from that of earth

Day 1, Week 3

13. Read "The Death of Balder", found in Norse Gods and Heroes. Picard. pp. 133-139.

    1. Why did Balder die?
    2. What happens when we are jealous of other people?
    3. If you tell stories about other people whom you don't like, are you killing them? In what way?
    4. How does Hermod try to bring Balder back to life?
    5. Why does this fail?
    6. What does this tell us about death?

    In groups, start decorating corners.

Day 2, Week 3

14. Read "Izanagi's Descent to Hades", adapted from Japanese Tales and Legends. McAlpine. pp. 15-22.

    1. Why did Izanami die?
    2. What was the underworld like where she went?
    3. What happened when Izanagi tried to bring her back to life?
    4. Why did this make Izanami so angry?
    5. When Izanagi rolled the stone in front of the entrance to the underworld, what did he make it impossible to do?

Notes to the Teacher	Learning Activities
	Day 3, Week 3 15. Read "A Visit to the Underworld", found in Myths and Legends of the Greeks. Micola Sissons. pp. 28-32. 1. What happened in this story? 2. What similarities do you see between this story and the one we read yesterday (Izanagi and Izanami)? 3. How might we account for these similarities? 4. What differences are there? Why? 5. What do these myths tell us about death and dying? Day 4, Week 3 16. Read "The Stone Canoe", found in Thirty Indian Legends of Canada. Margaret Bemister. pp. 75-78. This is another story of the death of a loved one. 1. In what ways is it similar to the myths we've read? 2. How is it different (especially description of underworld)? 3. What does this show you about how the Indians felt about death as compared to the Greeks and Japanese? Day 5, Week 3 17. Review similarities and differences in the myths on death. Ask the following questions:

Notes to the Teacher	Learning Activities
	1. Why do all these cultures deal with dying? 2. Do you know any stories about people who want to live forever? 3. Why do people want to live forever? 4. In each myth, whose fault is it that we cannot live forever? 5. Can the dead ever come back to life? Why not? 6. Why do people write stories about dying?
Stories should be evaluated on the basis of the following criteria: a) Has the student included all phases of the journey? b) Has the student demonstrated his values by describing what the underworld is like? c) Does the student differentiate between life and death?	18. Imagine that you are going on a visit to the underworld. What things will your visit include? 1. Passage from this life to the next -often a river, or an opening in the earth 2. Things are different in the underworld. 3. Usually a beast tries to stop live people from entering. One must be brave. 4. You must not eat of the food of the dead, or you will not be able to return to the land of the living. Write a story in which you are the hero, and you are making a journey into the underworld to bring back a loved one.

Notes to the Teacher	Learning Activities
Week 4: Punishment and authority are predominant themes in all myth traditions. Punishment often seems harsh or willful, and always comes from a superior being.	
In week six, students will discuss modern-day heroes. Ask them to begin looking for pictures of people they feel are heroes.	Day 1, Week 4 19. In large group, ask the following questions: 1. Have you ever been punished for doing something you felt was right? 2. How did that make you feel? 3. Do you know people who always seem to have bad luck (eg., accident prone)? 4. Why do you think this happens to some people and not to others? 5. If you believed in the gods, what explanation would you have? Read "Prometheus the Fire Bringer", found in A Book of Myths. Roger Lancelyn Green. pp. 84-90. 1. Why was Prometheus punished? 2. Was his punishment just? 3. Why would a god punish a person for doing something good? 4. What do you suppose happened to Prometheus? In groups, decide on a story to act out. Begin writing a script which will include everyone. The entire week will be spent writing the script, practising and making costumes.

Notes to the Teacher	Learning Activities
	Day 2, Week 4 20. In large group, read "How Loki was Cast Out by the Gods", found in Norse Gods and Heroes. Picard. pp. 140-149, after reviewing the previous chapter, "The Death of Balder" (Activity 13). Yesterday we talked about Prometheus who, though he helped man, yet did he disobey the will of Zeus, and for that he was punished. 1. What about Loki? What other bad things had he done? (Ask Norse group in particular.) 2. Did Loki deserve his punishment? 3. Do you think his punishment was fair? 4. How would you feel if you were Odin? Loki? Day 3, Week 4 21. Remind students of how Susa-no-wo was expelled from heaven (Activities 10 and 14). Here is another god who was kicked out of heaven because of what he did wrong. 1. Why was Susa-no-wo expelled? 2. Did he mind being expelled? 3. What did he do when he got to the earth? 4. Would humans love or hate Susa-no-wo? Why or why not?

Notes to the Teacher	Learning Activities
	Day 4, Week 4
Students should continue to work on their plays throughout the week.	22. Read "Blood Clot Boy", found in Tales of the North American Indian. Stith Thompson. pp. 108-113. 1. What did the old man's son-in-law do to the old man? 2. How did the gods correct this wrong? 3. How was the son-in-law punished? 4. Do you feel that he deserved this punishment? 5. How would you have punished him? 6. How did Blood Clot Boy continue to help people?
	Day 5, Week 4
For Logbook: How do you think myths helped primitive people to know how to behave? How do you know how to behave?	23. Discussion on Punishment and Authority* 1. What does each of these stories tell us about behavior codes these people considered to be right or good? 2. How do we know that the characters in each of these stories succeeded or failed in behaving as they should? 3. How do you feel about the punishments the characters in each of these stories suffered? 4. Is punishment the only way to deal with wrong behavior? 5. What other ways might you have dealt with the wrong-doers? *These questions are taken from The Instructor. May, 1972. pp. 36f.

Notes to the Teacher	Learning Activities
	6. Of Loki and Prometheus, whose actions are most right? Why? 7. Is obedience to authority an important issue today? 8. Who are some of the authority figures that affect your life? 9. Do people sometimes use their authority unjustly?

Week 5: Ritual Re-enactment of the Myth

Day 1, Week 5

24. Discuss with the class reasons why myth-believing man acts out the myths. Some possible responses:

    1. to know how it feels to be a hero.
    2. so that everyone will understand the myths.
    3. to know what it feels like to be dead.
    4. to know what it feels like to be a god.
    5. to understand how other people feel.
    6. to show the gods that they believe in the myths. (In this sense, the ritual re-enactment becomes a religious ceremony.)
    7. for entertainment.
    8. acting the myths keeps things happening the way they are (eg., spring will come every year only if you act out the myth of spring).

Rehearse plays.

Notes to the Teacher	Learning Activities
Plays should be evaluated on the basis of the following criteria: a) Were all group members involved in the play? b) Did the actors recite their own lines? The narrator should read only those portions of the play which explain the action. c) Were the costumes and setting appropriate and fairly authentic? d) Were the actors serious about their parts?	Day 2, Week 5 25. Japan and Norse groups act out their plays in the corresponding corner so that the stage is already set. Day 3, Week 5 26. Greek and Indian groups act out their plays. Days 4 and 5, Week 5 27. Generalizations about Hero Mythology We have now looked at a large number of myths about heroes. 1. What things can we say about these myths? What are the common elements? 2. In the stories we have studied, many things happen which science says cannot happen. Can you name some of these things? 3. Have you ever had something strange and mysterious happen to you?

Notes to the Teacher	Learning Activities
	4. How did it make you feel? 5. Why do you think this happened? 6. How many of you remember when you believed in Santa Claus? 7. Why did you think he was real? 8. How did you find out he was not real? 9. If everyone believed in Santa Claus, do you think you would, too? 10. If everyone believed the earth was flat, would you believe this, too? 11. Until the 1500's, men believed the sun revolved around the world. Can you explain why people would think that? How do we know that is not so? 12. Do you think everything can be explained scientifically?
For Logbook: "Myths were early man's science." a) What does this mean? b) Do you think this is true? Explain your answer.	28. Suppose you lived in a society that believed these myths were completely true stories. One day, the sun was completely blotted out by the moon, and the world was made completely dark. 1. What would happen? What would the people do? 2. What makes you think that would happen? 3. What would be needed for that to happen? 4. What else might happen? 5. What might happen next? Let's dramatize possible endings. How would scientists today explain what happened?

Notes to the Teacher	Learning Activities

Week 6: The Hero in the Modern World

The purpose of this week's activities is to show that heroes and mythology are not just typical of long ago. Modern man also has his myths and his heroes. In fact, this is one reason why myths of long ago speak so clearly to us today: man is the same yesterday and today.

For Logbook:

a) What myths do we have today?
b) Do these myths help us? How?

Day 1, Week 6

29. Modern Day Heroes

1. What modern day heroes do we have?

-bionic man	-Bobby Orr	-Man from Glad
-bionic woman	-Bobby Hull	-Mr. Muscle
-Gemini man	-Tom Wilkensen	-Mr. Clean
-Spiderman	-Larry Highbaugh	
-etc.	-etc.	

2. Why are these people heroes to us?
3. How do we feel when one of our heroes does something we feel is wrong?
4. Why do we feel so disappointed?

Choose one of these modern day heroes and write a modern myth, telling the story of one of his adventures.

Be sure to include all parts of a hero myth.

Notes to the Teacher	Learning Activities
	Day 2, Week 6 30. Using pictures of heroes which have been cut from newspapers, magazines, comic books, etc., make a collage of your heroes. Day 3, Week 6 31. Dreams Have you ever had a dream come true? Or have you ever had the feeling that what you are doing has happened to you before? The Indians believe that dreams are very important, and that they often tell a person what he should do in a situation. Read Chapter 1 of Lame Deer, Seeker of Visions. John Lame Deer, to the class. The Indians believe that the vision quest decides what they will be when they are adults. In fact, when the vision comes, even the person's name is changed, because names give people power. How do we decide what we will do when we are older? Do we get our names in a special way like the Indians do? The vision usually tells the Indian what animal will be his helper as he grows up and faces the problems of life. Have you ever heard stories about animals who helped people?
Our dreams are our personal mythology, be they sleeping dreams or daydreams. The symbols that arise from these dreams are often the same as the symbols used in mythology. Through an inspection of the dream, the student may be aided in linking his own experience to that of the universal religious experience of man.	

Notes to the Teacher	Learning Activities
	32. Let's imagine that you are going on the vision quest. Have students space themselves throughout the room for creative movement. You have just been placed in the vision pit by Old Man Chest, the Medicine Man. It is very dark. At first you are frightened because you have never been completely alone before. You huddle lower into the blanket which has been wrapped around you. As time passes and you do not eat any food, you begin to feel light-headed. You start to think of all the people who are thinking of you - your mother, your father, your grandparents. Each thing you have with you in the hole reminds you of someone. You wrap the blanket tighter. You run your hand over the peace pipe. Suddenly, an animal seems to be in the pit with you! Each of you has a different animal. It seems as if you are not in the hole anymore. Now you are this animal, and you can do all the things the animal can.

Notes to the Teacher	Learning Activities
	And then, Old Man Chest is shaking you. You are still in the hole, but somehow you are different. You are no longer a child. You are an adult and you have a new name. That name is _____.
Remind students that they will discuss some of their own dreams tomorrow.	In your logbooks, describe the experience you have just had, and explain your new name.
	Day 4, Week 6
Grade six students may be somewhat reticent to share their dreams. If this happens, delete this activity.	33. Have you ever had dreams that seemed to be telling you something about your life? Or do you sometimes daydream that you can fly, or do other heroic things? You have been keeping a record of your dreams in your diary. Now, divide into groups of four and share these dreams with each other. Think about and discuss the following questions: 1. Are there any similarities between your dreams and some of the stories we have been reading? 2. If you were an Indian, how might you explain these dreams? 3. Do your dreams tell you anything about what you feel is important? 4. Have you had dreams in which you were a hero?
	Day 5, Week 6: Evaluation. See following pages.

Notes to the Teacher	Learning Activities
The teacher will wish to evaluate the students at the end of the unit. This evaluation could take one of many forms, depending on the ability level of the students as well as upon those areas of the unit into which the class delved most deeply. An example of a paper and pencil test which could be administered is given here. This test calls for a minor amount of recall skill, with the emphasis being placed on understanding.	GODS, HEROES, AND MORTALS Final Test A. The Journey of the Hero. Fill in the blanks. 1. In hero myths, the hero goes through the following steps: a) He finds a problem. _____ b) _____ c) _____ d) _____ e) He solves the problem. _____ f) _____ g) _____ 2. In the myth, "Wasek and the Red Giants", the problem Wasek faces is _____ _____ _____ 3. In the myth, "Theseus and the Minotaur", two of the dangers Theseus faces are _____ and _____ 4. In the myth, "The Stone Canoe" (Indian), the brave going to the underworld is helped by _____ 5. In the myth, "The Beginning of all Things" (Norse), Odin helps the people by _____

Notes to the Teacher	Learning Activities

B. Respect for Nature. Answer the following questions in sentences.

1. Why do people who believe in myths believe that everything in nature has a spirit?

_____
_____
_____

2. What do the nature myths teach us about caring for nature?

_____
_____
_____

3. Give one reason why nature myths are similar in Greece, Japan, the land of the Norse, and North America.

_____
_____
_____

C. Death and Dying.

1. List four ways in which the following underworlds are similar:

House of Hel (Norse)
Yomi (Japanese)
Tartarus (Greek)

1. _____
2. _____
3. _____
4. _____

Notes to the Teacher	Learning Activities

2. Give two reasons why people write stories about dying.

   1. _____
   2. _____

D. Drama

1. Give four reasons why people act out their myths.

   1. _____
   2. _____
   3. _____
   4. _____

E. 1. Write a short paragraph telling why myths are important to people who believe them.

2. Write a short paragraph telling some of the things we can learn from myths today.

Notes to the Teacher	Learning Activities
The major portion of evaluation should take two forms: 1. An ongoing, annotated record of teacher observations of each pupil. This record should cover the following points: Date: Activity: Student response: Interpretation of student response: Included in this record should be an evaluation of the various activities in which the students have been involved. These include: a) group work b) creative writing c) presentation of the play d) participation in large group discussion	

Notes to the Teacher	Learning Activities
2. The student logbook is the second major evaluative tool. This logbook will correspond to the teacher's "logbook", or annotated record, and should reflect the learning and valuing which has taken place at each stage. The teacher should look for evidence that the instructional objectives laid down at the outset have been reached.	

Gods, Heroes, and Mortals

BIBLIOGRAPHY

The following is a list of resource material from which the teacher may select materials for each of the four study groups.

A. North American Indian

Barbeau, Marius. Indian Days on the Western Prairies. Bulletin No. 163, Anthropological Series No. 46. Ottawa: Department of Northern Affairs and National Resources, 1960

Bemister, Margaret. Thirty Indian Legends of Canada. Vancouver: J.J. Douglas, Ltd., 1973

Birch, Daniel and Roy Carlson. Early Indian Cultures of North America. Toronto: Fitzhenry and Whiteside, Ltd., 1974 (Picture set)

Curtis, Edward S. In a Sacred Manner We Live. Barre, Mass: Barre Publishers, 1972 (A book of pictures)

Fraser, Frances. The Bear Who Stole the Chinook. Toronto: Macmillan of Canada, 1959

Fraser, Frances. The Wind Along the River. Toronto: Macmillan of Canada, 1968

Hill, Kay. Glooscap and His Magic. New York: Dodd, Mead, and Company, 1963

Hill, Kay. More Glooscap Stories. Toronto: McClelland and Stewart Limited, 1970

Jones, Hettie. The Trees Stand Shining. New York: The Dial Press, 1971 (Poetry)

McConkey, Lois. Sea and Cedar. Vancouver: J.J. Douglas, Ltd., 1973

McKinnon, Claire Shuler. Nisku. Red Deer: Red Deer College Press, 1975

Our Native Peoples: Kwakiutl. British Columbia Heritage Series. Victoria: Provincial Archives, 1952

Reid, Dorothy M. Tales of Nanabozho. New York: Henry Z. Walck, Inc., 1963

Thompson, Stith. Tales of the North American Indians. London: Indiana University Press, 1929 (selected stories)

B. Greek

Glubok, Shirley. The Art of Ancient Greece. Toronto: McClelland and Stewart, Ltd., 1963

Graves, Robert. Greek Gods and Heroes. Garden City, New York: Doubleday and Company, Inc., 1960

Green, Roger Lancelyn. A Book of Myths. London: J.M. Dent and Sons, Ltd., 1964

Mackenzie, Compton. Jason. London: Aldus Books, 1972

Mackenzie, Compton. Perseus. London: Aldus Books, 1972

Mackenzie, Compton. Theseus. London: Aldus Books, 1972

Quennell, Marjoree. Everyday Things in Ancient Greece. New York: G.P. Putman's Sons, 1930

Serraillier, Ian. The Gorgon's Head: The Story of Perseus. New York: Henry Z. Walck, Inc., 1962

Serraillier, Ian. The Way of Danger: The Story of Theseus. New York: Henry Z. Walck, Inc., 1963

Sissons, Micola Ann. Myths and Legends of the Greeks. New York: Hart Publishing Company, 1960

Tomaino, Sarah F. Persephone: Bringer of Spring. New York: Thomas Y. Crowell Company, 1971

Watson, Jane Werner. The Iliad and the Odyssey. New York: Simon and Schuster, 1956

C. Japanese

Birch, Daniel and Alan Cunningham. Culture Realms of the World: Oriental. Toronto: Fitzhenry and Whiteside, 1974 (Picture set)

McAlpine, Helen and William. Japanese Tales and Legends. London: Oxford University Press, 1958

Pasteur, Violet M. Gods and Heroes of Old Japan. London, England: Kegan Paul, 1906

Philippi, Donald. Kojiki. Tokyo, Japan: University of Tokyo Press, 1968 (may be too advanced for grade six)

D. Norse

Crossley-Holland, Kevin. Havelok the Dane. London: Macmillan and Company, Ltd., 1964 (This is actually a legend.)

Janeway, Elizabeth. The Vikings. New York: Random House, 1951

Picard, Barbara Leonie. Norse Gods and Heroes. London: Oxford University Press, 1953

Quennell, Marjorie. Everyday Life in Roman and Anglo-Saxon Times. London: B.T. Batsford Ltd., 1959

Sellew, Catharine F. Adventures with the Heroes. Boston: Little, Brown and Company, 1954

Serraillier, Ian. Havelok the Dane. New York: Henry Z. Walck, Inc., 1967 (This, too, is a legend.)

Sutcliff, Rosemary. Beowulf. London: The Bodley Head, 1961

Synge, Ursula. Weland: Smith of the Gods. Toronto: The Bodley Head, 1972

E. Hero Mythology of Today

Bach, Richard. Jonathan Livingstone Seagull. New York: Macmillan, 1970

Hamilton, Virginia. Zeely. Toronto: Collier-Macmillan, 1967

Juster, Norton. The Phantom Tollbooth. New York: Random House, 1961

Lewis, C.S. The Lion, The Witch, and the Wardrobe. London: Geoffrey Bles, 1950

Sperry, Armstrong. Call it Courage. New York: The Macmillan Company, 1940

Tolkien, J.R.R. The Hobbit. London: George Allen and Unwin Ltd., 1937

F. For Teacher Reference

Campbell, Joseph. The Hero With a Thousand Faces. Cleveland and New York: The World Publishing Company, 1956

Lame Deer, John and Richard Erdoes. Lame Deer: Seeker of Visions. New York: Pocket Books, 1972

Wherry, Joseph H. Indian Masks and Myths of the West. U.S.A.: Appollo, 1969

Chapter Six: Evaluating the Unit and Suggestions for Further Research

A. Linking Theory with Practise

Throughout this thesis the overriding aim has been to provide a theoretical rationale for the use of mythology as a tool for moral development, and to carry such a theory into the practical arena of the classroom by way of a teaching unit.

At the outset of the thesis, several purposes were listed. These were to demonstrate:

1. the value of mythology as a tool for developing insight into and appreciation of the spiritual aspect of moral value systems and moral decision-making,
2. the value of mythology as a tool for developing insight into and appreciation of cultures other than one's own,
3. the value of mythology as a tool for providing enhanced opportunities for role-taking and exposure to cognitive conflict and to contradictions in one's own moral views,
4. the value of mythology as a tool for increased self-examination and self-knowledge, and
5. the validity of mythic forms of thought for today.

These purposes are reflected in the long-range goals for this unit, which are:

1. to develop in children a sense of the religious ultimate.
2. to develop respect toward and ability to get along with people of varying life styles and beliefs.

3. to develop an appreciation and respect for the worth and dignity of individuals.
4. to develop empathy by taking account of the values of others when making personal choices.
5. to develop creative self-expression through various media, including the fine and practical arts.
6. to develop the ability to think mythically.

One could not hope to fully achieve these long-range goals within the context of a six-week unit. Therefore, the goals were broken down, simplified, and written in the form of generalizations. These generalizations reflect the content base, hero mythology, which was chosen for the particular unit: but they also reflect some of the more important aspects of mythology as they are elucidated in Chapter Two.

In order to break these generalizations down still further into learnable and teachable components, instructional objectives were written. Finally, learning activities were designed which would facilitate the achievement of these objectives, and which would correspond to the theories of moral development and the findings regarding literature and children discussed in Chapter Three.

B. A Description of the Field Test

This unit on mythology, entitled "Gods, Heroes, and Mortals", was taught by the writer to a grade six class at Greenfield Elementary School, Edmonton, Alberta. The unit is designed to be taught for one to two hours a day, for a duration of six weeks. However, due to time limitations on the part of the writer, and

timetabling limitations on the part of the school, the unit was spread out over March and April, 1977, and certain peripheral aspects of the unit were left out in order to provide in-depth coverage of what were considered to be essential ideas.

The class of thirty-one students proved to be very receptive to the ideas and activities presented in the lessons, although at many points it became apparent that the students' lack of experience and training in such activities as group work, operating at the higher levels of thought, and translating speech into writing meant that some activities needed to be revised, some deleted, and some performed effectively by only a few of the students.

In spite of such situational changes, the writer feels that the unit is solid and workable as is, and that the classroom teacher who is aware of specific needs and problems in her students should take the liberty of modifying, deleting, or adding activities in order to achieve the best results for her particular group.

The following is a descriptive evaluation in which the instructional objectives for the unit will be discussed. These will be grouped according to how fully they were met: those which were well met, those which were met satisfactorily, and those which were not met. Some descriptions of what actually happened will be given, and reasons why some objectives were not met will be postulated.

Knowledge Objectives

The knowledge objectives which were well met were numbers 2, 3, 4, 6, 13, and 17.

Those which were met to a satisfactory extent were numbers 7, 8, 9, 12, 14, 15, 16, and 19; and those which were not met were numbers 1, 5, 10, 11, and 18.

Knowledge objective number 2, in which students were expected to compare and contrast myths, was demonstrated through the following instances. "Given four myths dealing with the journey of the hero, students will list the stages of the journey" (knowledge objective number 3) was reflected in one of the first learning activities.

Myths read on the first two days were chosen from each myth group because they represented in readily understood form the journey of the hero. These myths were compared and contrasted in order to determine the similarities between the four bodies of hero myths. Some of the responses were that all involved gods, animals, and humans; all had some relation to heavens; and in each one the hero had to overcome many dangers, often with the help of someone else.

When asked, "What steps does the hero go through in his journey?" students responded in this order:

a) He finds a problem.

b) He doesn't have to solve the problem, but he wants to, so he decides to try.

c) He is faced with many dangers and problems.

d) He overcomes these dangers. Sometimes he has a helper.

e) He solves the problem.

f) He becomes a hero.

g) Sometimes he becomes a leader.

This, in simplified form, is the journey of the hero as outlined by Joseph Campbell in The Hero With a Thousand Faces (1969). The writer was most impressed by this result, and pleased that the students understood the essence of the hero-journey.

When asked how to find out if all heroes go on this journey, one student answered, "By reading lots of hero myths" - which was just what was planned.

Knowledge objective 4 deals with a cycle of four hero myths in which respect for nature is a key theme.

These myths were compared and contrasted; students were then asked to compare mythopoeic attitudes toward nature with the attitudes of modern man. Past units on environmental education shone through here as students indicated that primitive man respected nature and did not waste natural things because they were directly affected by such actions, whereas we have lost our respect for this "I-Thou" relationship and instead destroy and pollute our environment. Their conclusion: you must treat nature with respect. If you do not, it will turn on you and you will die.

Students enjoyed the cycle of myths on death and dying (objective 6), and they were impressed by the similarities among these myths. Of interest to the writer was that the students treated the subject seriously but without fear or discomfort. In response to the question, "Why do people writes stories about dying?", students responded:

a) they won't be as afraid of death if they know what will happen afterward.

b) to explain to others that everything has to die and that no one can come back to life.

c) to encourage belief in an afterlife.

An interesting side-product of this discussion was a question asked by one of the students, "How did they know what the underworld was like?" Such a question indicates a step in learning to think mythically.

When students translated these new learnings into story form, most fell prey to "deux ex machina", and managed a happy ending in which the hero did, in fact, bring the dead loved one back. Such thinking is likely at the fairytale, wish-fulfilment stage.

Objective 13, that of differentiating myth from science, was also attained. This was accomplished through activity numbers 27 and 28, which were modified for this group of students.

An eclipse was described to the students, and they were asked how myth-believing people would explain what happened. The students described the probable reaction of the people: they would be afraid; they would run to temples to pray; they would be afraid that everything would die. Why did they think that would happen? Well, myth-believing people would not understand the eclipse. They would believe that the gods were doing it for some reason. And how would modern man explain what had happened? Of course, it was an eclipse. Either the moon came in between the earth and the sun, or the earth came in between the sun and the moon.

Finally, the students were asked why myth-believing man would

look at the eclipse differently from the way we would; and there followed a discussion of how different people around the world view things differently, and how we can remember viewing the world differently when we were small, too. For example, we used to believe in Santa Claus.

When asked, "What things, then, can we learn from myths?", student responses were:

a) we can learn how to think in a different way.

b) we can see how other people look at the world.

c) we can learn to treat nature better.

Once again, these were very welcome results.

It should be noted that these objectives were met almost solely within the context of oral discussion. The verbal abilities of the class were quite well developed, but even the brightest students had considerable difficulty transfering this learning to paper. For this reason, the logbooks, in which students were to record the learnings of the day, were not very successful.

Although the above objectives were well met, others were met only in part. These include the following.

Knowledge objective 7, in which students were to identify the hero and other basic myth-characters, was met in those initial instances where the writer stressed their identification, but this objective was not pursued in the later myths.

Objective 8 required students to rewrite a myth in play form, which all groups did. The Greek and Japanese groups did a very nice job of this, and the Indian group eventually produced a play. However, the Norse group, whose material was too complicated for the members,

never really got down to work on this project. Because of this, their enactment of the myth was very poor.

Students were only required to write one myth of their own (objective 9), that of a journey to the underworld. Most students were able to describe how the hero got involved in the problem, what dangers he had to overcome, and a promise he had to make to bring the loved one home. However, as indicated above, many decided a happy ending was essential and they brought the dead one back to earth.

Objectives 14, 15, and 16, those dealing with the importance of mythology in explaining the world, were only partially met. It is possible that the students were not given enough opportunity to develop empathy for and insight into the lives of myth-believing men. This might be a possibility for another unit dealing with the lifestyle of such people.

When students were asked to provide some examples of modern-day heroes (objective 19), most gave rather superficial answers: common choices were the Fonz, Farrah Fawcett-Majors, Hagar the Horrible, etc. Perhaps these students are not aware of many of the personalities in history and the news who might be fitting hero-figures.

Most students could not apply the criteria for a hero to these modern-day characters, other than to say they overcame dangers. A possible reason for this is that in the case of the myths a specific story is discussed which can then be analyzed, whereas these modern heroes appear in a different story every week.

Those objectives not met included the following. Objective 1: students were never required to perform the task of retelling the myths. Objective 5 was not met because the cycle of myths dealing with punish-

ment and authority were omitted due to time limitations.

Students were never required to interpret symbolic references in myths (objective 10), and it is not known whether they would have been able to perform the task. Objective 11, which requires students to interpret a myth and represent it in picture form, was met by individual students working in groups to decorate their corners, but the objective was not stressed enough to gain full participation.

Finally, objective 18, which required students to share their dreams, met with strong resistance from the students, who felt that their dreams were too personal. Therefore, the activity in which students were to compare Indian dreams with modern dreams (activity 33) was omitted.

Values Objectives

The values objectives which were well met were numbers 2, 5, 8, and 10. Numbers 1, 3, 4, and 9 were only partially met, and numbers 6, 7, and 11 were not met.

No discussion of the individual values objectives will be given here, since each is reflected in the knowledge objectives just analyzed.

Skill Objectives

Those skill objectives which were well met were numbers 1, 6, and 9, while numbers 2, 3, 4, 5, 7, 8, and 10 were satisfactorily met. All skill objectives were met to some degree.

Those well met included the following. First, objective number 1 was most successful in that students were remarkably able to respond

to all questions asked of them orally.

Objective 6 was successful because of the popularily of the creative movement exercises. Students empathized best with myth-making man after these activities. One example will be used to illustrate this point.

In activities 8 and 9, the theme is respect for nature and the place of man in nature, and the students were asked to imagine that they were the following things: a bear, a salmon, an eagle, a tree, and a rock. Each of these "spirits" was enacted, in turn, through creative movement, and the students seemed to enjoy imagining themselves in these roles. Through analysis of feelings after this activity, the students were able to express how they felt being each of these things. No one questioned the possibility of this actually happening.

The responses to the question, "Which of these would you most like to be, and why?", showed some very mature thinking:

a) a tree, because I could feel the richness of the earth coming into me.

b) an eagle, because it is a symbol of being free.

c) an eagle, because it is above all other birds.

d) a rock, because all the others are hunted or chopped down, but a rock is permanent.

These responses were most pleasing, and reflected the fact that the students are able to think mythically and are exercising this ability. As mentioned above, the writer was pleased by the ease with which these students took on these roles. Perhaps this illustrates the fact that children are closer to mythopoeic thinking than are adults.

The students did appear to grow in their ability to analyze a myth according to its component parts and its meaning, which was the intention of skill objective 9.

Those objectives which were only partially met can generally be accounted for by the fact that the students had little previous experience with many of the activities in which they took part. For example, few of them had worked in groups on a consistent basis. Many were very weak in the written mode. Further, the writer's lack of experience in art work can be blamed for the insufficient use of the artistic mode.

Finally, the class as a whole was extremely heterogeneous, and although some students may have achieved almost all objectives, others had problems with such basic activities as reading the myths (one boy is a recent immigrant from Germany and speaks very little English), with a lack of self-motivation, and with working along with others.

Not to be discounted is the fact that the author spent several weeks in getting to know the class, and that, because the group was not her own, many individual problems were not dealt with as completely as they might have been.

However, these are strengths as much as they are weaknesses. They are strengths because the unit was a success despite the nature of the group and the situation in which it was taught. This was not an "ideal" class. It was an "average" class, one similar to those in which most teachers find themselves. And the students did grasp the essence of the unit. They did understand mythology as religion, and they did employ their thinking skills to, at times, a very high level of abstract thought. Most important, they showed snatches of

mythopoeic thinking and, at these times, insight into the "truth" of myth.

The teacher who is willing to adapt this unit to the needs of his or her class will find here an enjoyable and worthwhile experience, both for him or herself and for the students.

C. Suggestions for Further Research

Research into mythology and its potential for classroom use has opened up a number of possibilities and questions for further research. Some of these include the following.

1. As has been stated, one unit on mythology cannot hope to achieve all of the goals this thesis sets out. A desirable outcome of the thesis would therefore be the development of a sequence of units, starting in grade one, which could be used to develop the concepts basic to mythology and to thinking "mythically".
2. What effect does mythology have on the inculcation of a value system in children raised in a society which believes myths to be true? Society does serve to socialize the child into accepted modes of belief and behavior. How effectively does mythology do this? And further, do we have a "mythology" which serves the same purpose?
3. Can a study of mythology help to break down ethnocentrism? This has been postulated, but remains to be tested empirically.
4. Does a unit such as the one described and taught here have a measurable effect on moral development? It is feasible that a test could be devised to measure such an effect, although empirical verification of mythological thinking is a contradiction in terms.

BIBLIOGRAPHY

BIBLIOGRAPHY

Alberta. Department of Education. Experiences in Decision Making. Edmonton: Department of Education, 1971

Banks, James A. Imperatives in Ethnic Minority Education. In John Jarolimek and Huber M. Walsh, Readings for Social Studies in Elementary Education. London: Collier Macmillan Publishers, 1974, 350-357

Beck, Clive. The Development of Moral Judgment. In James A. Phillips (Ed.), Developing Value Constructs in Schooling. Worthington, Ohio: Ohio Association for Supervision and Curriculum Development

Bibby, Cyril. Race, Prejudice and Education. New York: Frederick A. Praeger, Publishers, 1960

Cahill, P. Joseph. Myth and Meaning: Demythologizing Revisited. In James W. Flanagan and Anita Weisbrod Robinson (Eds.), No Famine in the Land. Claremont: Scholars Press, 1975

Campbell, Joseph. The Hero With a Thousand Faces. Cleveland: The World Publishing Company, 1969

Campbell, Joseph. Mythological Themes in Creative Literature and Art. In Joseph Campbell (Ed.), Myths, Dreams and Religion. New York: E.P. Dutton and Company, Inc., 1970

Christiansen, Reidar. Myth, Metaphor and Simile. In Thomas A. Sebeok (Ed.), Myth: A Symposium. Bloomington: Indiana University Press, Limited, 1972

Cook, Elizabeth. The Ordinary and the Fabulous. Cambridge, England: Cambridge University Press, 1969

Dulles, Avery. Revelation and the Quest for Unity. Washington: Corpus Books, 1968

Edmondson, Nelson. Logical Empiricism and Religious Myth. The Journal of General Education, 1975, 27, 205-218

Eliade, Mircea. Myth and Reality. New York: Harper and Row, 1963

Eliade, Mircea. The Sacred and the Profane. New York: Harcourt, Brace, and World, Inc., 1959

Fenton, Edwin. Moral Education: The Research Findings. Social Education, 1976, 40, 188-193

Flavell, John H. The Developmental Psychology of Jean Piaget. Toronto: D. Van Nostrand Company, 1963

Fraenkel, Jack R. The Kohlberg Bandwagon: Some Reservations. Social Education, 1976, 40, 216-222

Frankfort, H. and H.A., et al. Before Philosophy: The Intellectual Adventure of Ancient Man. Great Britain: Hague Watson and Viney Ltd., 1963

Griffen, Willis H. World Involvement: Our Continuing Responsibility. International Educational and Cultural Exchange, 1971, 6, 62-76

Huck, Charlotte. What is Children's Literature? Elementary English. 1964, 41, 471-474

Kirk, G.S. Myth. Los Angeles: University of California Press, 1970

Kleinjan, Everett. A Question of Ethics. International Educational and Cultural Exchange, 1975, 10, 20-25

Knox, John. Myth and Truth. London: Casey Kinsgate Press, Ltd., 1964

Kohlberg, Lawrence and R. Mayer. Development as the Aim of Education. Harvard Educational Review, 1972, 42, 449-496

Krathwohl, David R. The Taxonomy of Educational Objectives: Its Use in Curriculum Building. Reprinted from C.M. Lindvall (Ed.), Defining Educational Objectives. Pittsburgh, Pennsylvania: The University of Pittsburg Press, 1964

Langer Susanne. Life-Symbols: The Roots of Myth. In Susanne Langer (Ed.), Philosophy in a New Key. New York and Toronto: The New American Library, 1942

Lesser, Simon O. Fiction and the Unconscious. Boston: Beacon Press, 1957

Levi-Strauss, Claude. The Structural Study of Myth. In Thomas A. Sebeok (Ed.), Myth: A Symposium. Bloomington: Indiana University Press, 1972

Lewis, Isabel. Psychoanalytic Points of View. In David H. Russell (Ed.), The Dynamics of Reading. Toronto: Ginn and Company, 1970

Livesey, Robert. Faces of Myth. Don Mills, Ontario: Longman, 1975

Malinowski, Bronislaw. Magic, Science and Religion. New York: Doubleday and Company, Inc., 1954

Maslow, Abraham H. Self-Actualization and Beyond. In Paul Koziey (Ed.), Selections for an Introduction to Guidance. Berkeley: McCutchan Publishing Company, 1970, 23-32

Myth and Mythology. Encyclopaedia Brittanica. Chicago: Encyclopaedia Brittanica, Inc., 1974, 12, 793-804

Piaget, Jean. The Child's Conception of Physical Causality. London: Kegan Paul, 1930

Piaget, Jean. The Child's Conception of the World. New York: Harcourt, Brace, 1929

Priest, John T. Myth and Dreams in Hebrew Scripture. In Joseph Campbell (Ed.), Myths, Dreams and Religion. New York: E.P. Dutton and Company, Inc., 1970

Purves, Alan and Richard Beach. Literature and the Reader. Urbana, Illinois: NCTE, 1972

Ricoeur, Paul. The Symbolism of Evil. Boston: Beacon Press, 1967

Schrank, Jeffrey. Mythology Today. Media and Methods, 1973, 9, 22-26

Scholl, Doug. The Contributions of Lawrence Kohlberg to Religious and Moral Education. Religious Education, 1971, 66, 364-372

Shaver, James P. and William Strong. Facing Value Decisions: Rationale-Building for Teachers. Belmont, California: Wadsworth Publishing Company, Inc., 1976

Stenhouse, Lawrence. An Introduction to Curriculum Research and Development. London: Heinemann, 1975

Stewart, L.D. From a lecture delivered in Spring, 1976

Toynbee, Arnold. Civilization on Trial. New York: Meridian Boods, Inc., 1958

Woodward, Kenneth L. and Mary Lord. Moral Education. Newsweek, March 1, 1976, 74-75

Wright, Ian. Moral Reasoning and Conduct of Selected Elementary School Children. An unpublished Doctoral Dissertation. Edmonton: 1975